Comprehensive History.

(Ancient, Medieval and Modern)

of

VASUDEVPUR [Bansda] STATE.

37096

By

V. S. Shrivastavya.

EX. M. L. C. Behar.

&

EX. Vaidic and Historical Research Scholar. JASDAN State.

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Seal of the Chaulukyas of Vatapi-Kalyan.

Plate No. 1.

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COMPREHENSIVE HISTORY

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Sample of Chaulukyan copper plate inscription.

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Sculpture of Bhagavan Varahadev, the family diety of Chaulukyas of Vatapi-Kalyan from Badami came.

Plate No. 3.

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With best compliments presented

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3.	Sculpture of Bhagavan Varahadev, the family diety of Chaulukyas of Vatapi-Kalyan from Badami came.
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30. Yuvaraj Shri Digvirendra Sinhji (Lalji Sahib) the heir apparent.

—:o:—

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V. S. Shrivastavya (author of the present book and various Hindi and English Historical books).

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Shriman 108 Shri Maharaja Sir Indra Sinhji Bahadur, K C. I. E.,
the Maharawal of Vasudevpur.

Plate No. 5.

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to

Muhabatpannah Meharban Dostan Etizaz Muflisan

Azdil Ekhalas Dame Muhabathun

Shriman 108 Shri Maharaja

Sir Indra Simhji Bahadur, K. C. I. E.,

Maharaval of Vasudevpur [Bansda]

by

the Author.

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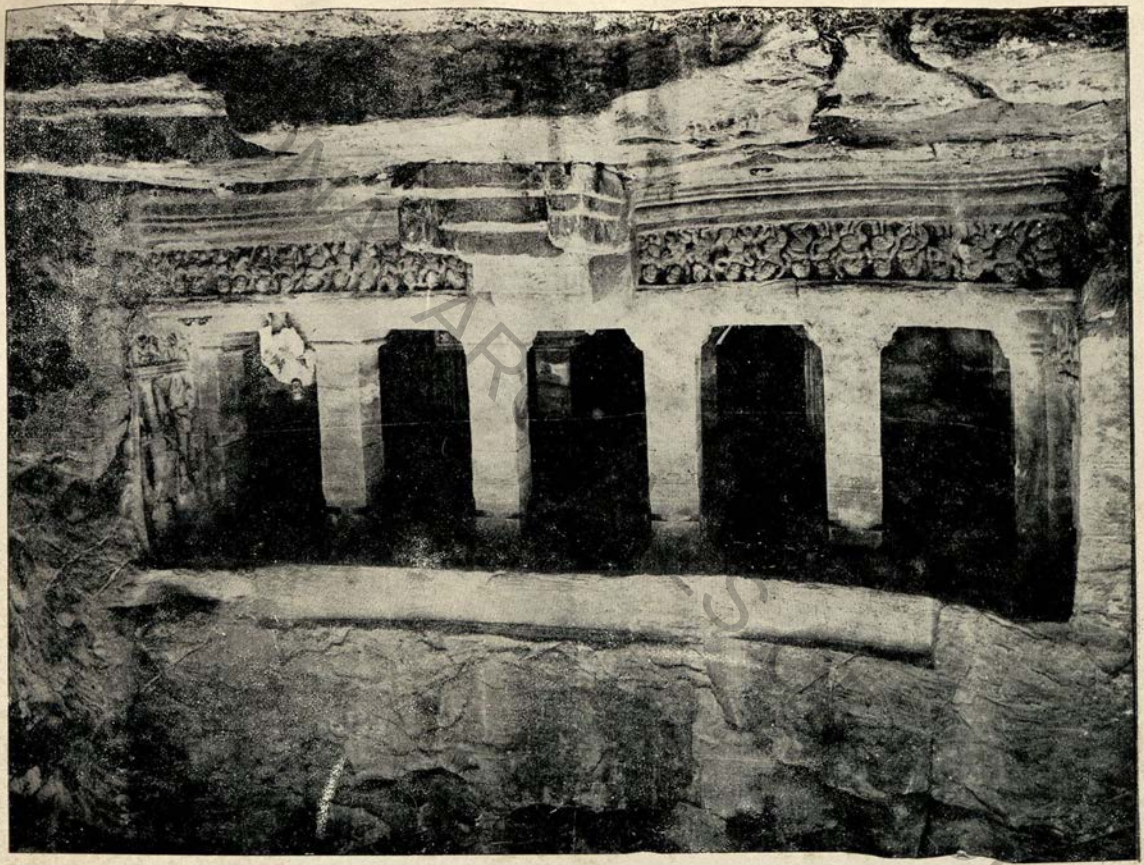

Rock Cave No. 2 of Badami where in hundreds of Hindu dieties are sculptured.

Plate No. 6.

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First Edition: June, 1938.

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An Aside with the Readers

In the year 1934 we had the fortune to meet Maharawal Shri Sir Indra Sinhji Bahadur and to show six volumes of our manuscripts of "Chaulukya Chandrika" and certain portion of our manuscript "The History of the Chaulukyas".

The Maharawal Sahab was highly pleased and as such he gladly undertooke an initiative for a joint effort on the part of Chaulukyan Princes for unearthing and publishing all the historical data and inscriptions about the Chaulukyas.

A long correspondence ensued between the Maharawal on one hand and the Maharana of Lunawada as also the Maharaja of Rewa and others on the other.

This resulted in repeated invitations to us from those potentates. Alas! after the publication of our scheme early in 1935 and our statement made therein "that the Patan House of Chaulukyas sprung, burst and dwindled into oblivion without a single lineal descendant to trace out their time honoured existence". Besides this our statement proceeded further and declared "that if the Virpura Solankis of Lunawada and the Baghelas of Rewa were an off shoot of Chaulukyas, they will have to look for their origin to Southern India instead of Patan in Narth Gujarat" turned the table altogether and made us the eye-sore of most of the Chaulukyan Princes and others claiming connection with Patan. Thus we were prevented to visit any state.

It was feared almost constantly that we would not be able to carry out our mission as we were unprepared to write, insert or alter anything to please any one or the other.

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We are glad that all oppositions have died out and time has taught us that firmness of assertion and strong conviction are the main pillars of success in all original findings in every walk of life.

Despite the materials collected previousely we made a thorough investigating tour of Gujarat and South India for supplementing our data. Besides that our data was profusely supplanted from original Marathi records as well as the British records.

We owe our deep sense of gratefulness to all Govt. officers connected with the upkeep of British and Marathi records, the Director of Archeology Mysore State, who offered great help during our visit there in 1934. We are greatly obliged to the Litrarian of the Parsi Libraay, Nawsari from where we obtai ned a copy of the portion of the manuscripts of Kissai Sanjan relating to Vasudevpur. We are also inddebted to Mr. D. A. Wadia of village Tembawala, Mr. J. Sukhadia and Thakur Umedsinh Basadia of Vasudevpur. Mention may also be made of our greatfulness to those whose works have furnished with crucial instances on our findings.

In the end we express our heartfelt thanks to Maharawal Shri Sir Indrasinhji Bahadur K. C. I. E., but for whose initiative and interest as well as pateince, love for truth and fine taste for undiluted historical findings and moral courage to bear out naked historical truths and readiness to abide by them, the present work would not have seen the light of the day.

V. S. Shrivastavya.

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PUBLISHER'S NOTE.

Under the Graces of the Divine Will we are glad to present the 4th Volume of Mr. V. S. Shrivastvya's work "The HISTORY of VASUDEVPUR" only after a very short period of our 3rd publication "Latche Marathi Aitihasik Lekh Part II."

We need not say anything else and would welcome our readers to relish the researches first hand apart from the works of interlopers. With these remarks we are right glad to commend the present volume to them.

G. P. SHRIVASTAVYA,

24th June, 1938. *Manager,*

Aithihasik Gaurava Granthamala.

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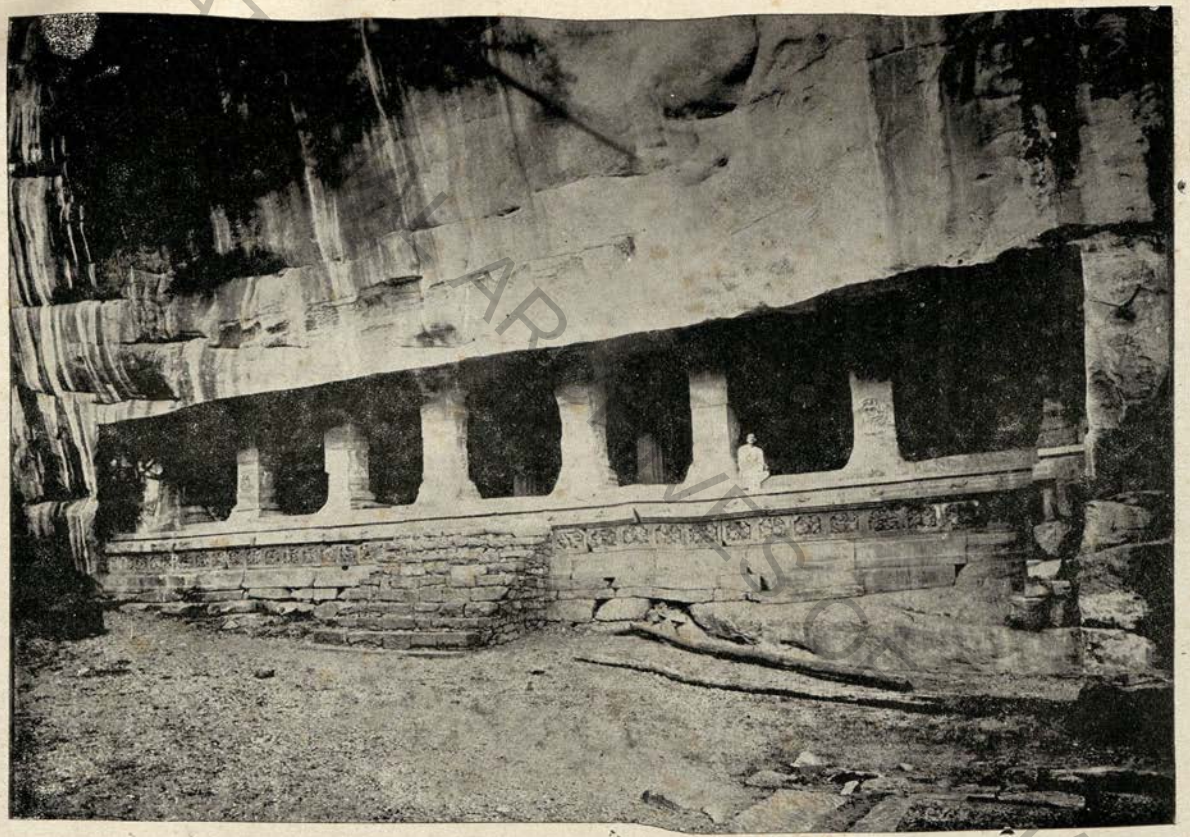

Rock Cave No. 3 of Badami.

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History of Vasudevpur

PREFACE.

The Tradition of Bansda (Vasudevpur), reveals that the Bansda House is ruling over the present Bansda territory and some neighbouring tracts around, since the last 700 years. But constant agression of enemies has reduced the territory to the its present state. In the Bombay Gazetteer vol. VI, history of Bansda is given as based upon the statement of the aforesaid Tradition. Mr. Manubhai Mehta has sketched out the history of Bansda in his book entitled "Hind Rajsthan" on the basis of the said authority. The State has also published a book in English entitled 'History of Bansda' in which the statement of the tradition is incorporated. Mr. Bhalchandra Adhvarya in his book "Bansdano Itihas" has also based his statement, more or less, on the same authority. Hence, these four books are nothing but a repetition of the traditional view. All these writers have shelved the question of ancient history and simply narrated the tradition in their own way. Besides, they have doubted the statement of the Parampara'. Under the circumstances any attempt to trace the history of Bansda Chaulukyas would be at the first glance nothing but an attempt of a dwarf to catch the moon and play with her. Though we are disheartened from all quarters, yet we would like to fathom the deepest ocean of despair, and try our best to trace out the history of Bansda.

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European scholars one after another have doubted the statement of the Puranas and the traditional history of India. Their arguments are based upon inference and inference alone. Fourtunately the recent excavations, archeaological finds in India, Arabia, Charchemice, Palestine, Syria and Egypt have falsified their inferential argument in letter and spirit. More than 80% of the statements of the Puranas and at least 50% of the Tradition are now supported by these finds. Hence, most of the middle age generation of scholars in European countries and their followers in India have begun to look favourably to the traditional history of India. Cent per cent of the new generation of scholars in the East and the West are found more sincerely devoted to churning the ocean of Indian traditional history and are of opinion that there is some truth in every tradition, but that they are covered with extravagant statements. They feel that if proper scrutiny of traditional history of India as well as the statements of the Puranas is made, some reliable historical data is surely be found there.

Adhering firmly to this view we start to scrutinise the traditional history of Bansda with a view to find out the real historical data connected with the history of the family.

The Tradition of Bansda states that one of the princes of Bansda got 'Shiropav' from Sultan Allaudin Khilji of Delhi. The Parsees took shelter after the overthrow of Sanjan at the court of the Bansda prince and they were given shelter at Ajmalgadh some traces of their existence are still to be found at Ajmalgadh and Radhan Tekri. In support of this latter statement two places on the summit of Radhan Tekri are pointed out as the places where the Parsees kept their sacred fire. But these

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statements of the Tradition are falsified at once as soon as one turns one's eyes towards the genealogy of the state as incorporated in the Tradition. The genealogy of the Tradition has got only 20 names. Hence the establishment of Bansda cannot go back for more than 400 years. His Highness Maharalwal Shri Indrasinhji came on the 'Gadi' in 1911, we have therefore to reckon the time from his late lamented father backward to Muldeva, the founder of the dynasty. If 25 years are given to each rule, the aggregate time would be 475 years. Thus the time of Muldev after deducting 475 years from 1911 is 1436 A. D. Thus the statement of the 'Parampara' that one of the Bansda princes, received 'Shiropav' from Sultan Allaudin Khilji of Delhi is nipped in the bud as there is a difference of 125 years between the establishment of the Bansda House and the death of Allaudin Khilji. After showing the hollowness of the first statement, we proceed to examine the Parsees', migration from Sanjan to Bansda. It is possible that we may be able to find out something from it or may be disappointed as before.

The Parsees' era Zazde is said to have commenced after the defeat of the last Persian king and from the date of their migration from Persia. At present 1303 years of this era have elapsed. Hence the commencement of the era can easily be ascertained as 543 Shak, 688 Vikram, 631 A. D. There is a dispute regarding the date of Parsees' migration to India and scholars are divided into two groups. One group says that the Parsees reached Sanjan after one month of their migration from Persia. The second asserts that they first touched the shores of Kathiawar, lived there in Div for some time and then went to Sanjan. But both are agreed on the point that the Parsees lived at Sanjan for 672 years and enjoyed full happi-

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ness and prosperity. In that year they were compelled to seek shelter somewhere else. They started from Sanjan and went to Barhut and lived there for 12 years. From Barhut they came to Bansda and lived for 14 years. If we are successful in finding out this statement of the Parsee tradition verified, most of the statements of Bansda Traditional history will be amply supported. We have dealt with in detail the migration question of the Parsees, their first abode, duration of their residence in our book 'Chaulukya Chandrika' Part I Vatapikhand while examining the statement of the Shasanas of Maharaja Vinayaditya and his own prince Vinayaditya. Therefore we would like to refer our readers to satisfy their curiosity by turning the pages of that book. We are only taking up here the migration question of the Parsees from Sanjan to Bansda.

In connection with the history of the Parsees, several books have been written both by Western and Eastern scholars. Even if casual references are taken from them, the book will become a bulky one. Therefore we are resorting only to the writings of up-to-date scholars. Mr. D. Kadaka is considered to be the best authority on the history of the Parsees. He writes in his book 'History of the Parsees' Vol. II pp. 4-5 "From the commnecement of the 15th century the career of certain Parsees of Navsari was most distinguished. They were known as the 'Desai' of Navsari. They were farmers of large territories, and enjoyed great influence under the successive Musalman and Maratta Government. Chang Asha, a wealthy Parsee of Navsari, was the first Desai. He was appointed to the office in 1419, and his influence with the authorities was so great as to be practically unbounded. He was a man of eminent pity, and spared neither time nor resources in promoting such objects as he

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Sculpture of Bhagavan Vishnu from Badami Cave No. 2.

Plate No. 8.

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considered were calculated to better the social and religious condition of his countrymen. It was by his encouragement and support as we have already stated, that an Indian Parsee was first sent to Persia to obtain information on certain religious and social questions concerning the Parsees. It was under his auspices that Sanjan's sacred fire was removed to Novsari from Bansda. He represented to his fellow-citizens that it was difficult to go to adore Atashe Behram at Bansda, for the feast connected with its worship comes on the 9th day of the month 'Adar' which was the time of the rainy season. He afterwards made fully aware of the benefit they derived from having 'Atashe Behram' in their town, and induced them to bring it here. The people applauded his proposal and 'Atashe Behram' was brought with great pomp from Bansda".

He further writes in Vol. I pp. 47–48 "After the overthrow of the Hindu Government the Parsees suffered many wrongs at the hands of the Mohamedans and in consequence the greater part of them fled to the mountains of Bharhut about 8 miles east of Sanjan. (A cave is still shown in the mountain in which the sacred fire which they had consecrated at the latter place was kept). However, they did not remain there long. According to Kissai Sanjan, the fugitives, after a sojourn of 12 years quitted this mountain district and still carrying their sacred fire ... ... went to a place called Bansda, about 50 miles northwest of Navsari, where a few Parsee family had already settled and after another 14 years (1331) they bore the sacred fire to Navsari where the Parsees had become an influential race. But remembering the fact that 1419 A. D. is generally accepted as the year in which the sacred fire was brought to

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Navasari, it may well be presumed that between the flight of the Parsees from Sanjan and their recovery of their influence and freedom in relgious worship, a period of not 26 but of a 100 years must have elapsed." Mr. M. M. Murzwan in his book entitled the 'Parsees in India' Part II pp. 63-64 after quoting Mr. Kadaka in full, proceeds to decide the time of Parsees' migration to Bansda on page 65 and also writes in the foot-note "This is further said in the same Kassai Sanjan that Sultan Mahmud was called Zil-Sultan. Now Mahmud Begada had a similar title. This points to Mahmud Begada as conqueror of Sanjan." "The Parsees removed the Atashe Behram to the mountains of Bharhut and lived there for 12 years and also in Bansda for 14 years and then to Navsari, this fire was removed by Chang Shah of Navsari. The date of removal comes to be 1516 A. D. (1490-12-14). This year 1516 corresponds with that of Mahmud Begada. But it does not correspond with that of Alauddin because he died in 1315 A. D. Again, take the Ravayats. The first dates 1420 A. D. by Nariman Husang. The second is in 1481 and the other is dated 1511 and in which we find a mention of Changshah of Navsari, there the life time date of this leader is found to be the end of the 15th century, and, the beginning of the 16th century. He was not even born in or near the time of Allaudin. This also proves that it was Mahmud Begada who subjugated Sanjan." From the perusal of the writings of Messrs. Marzwan and Kadaka, we learn that their authority is Kissai Sanjan. Hence, in our humble opinion it would be useless to pronounce any opinion on their writings before ascertaining the date of Kissai Sanjan. The date of Kissai Sanjan is the deciding factor of this disputed date of the

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Parsees' migration to Bansda. Hence we proceed at once to find out the date of Kissai Sanjan.

The language of Kissai Sanjan is Persian and its three copies of different dates are available to us. Two Gujrati translations, one French and two English translations are in our purview. The first manuscript is preserved in the Bombay University Library and is dated Zazde Zurde 1112. The second copy is preserved in Mulla Phiroz Library but unfortunately it is without date. The Third copy is attached to the Ravayat of Dorabji Hormasjadiyar. The date of this Ravayat is in poem in 1685 A. D. The first Gujrati translation is in poetry and the author of the poem is Frenzi Aspandji Rabadi. Mr. Rabadi wrote his poem in 1621. The second Gujarati translation is in prose. The writer as well as the date are unknown. The first English translation is by Edward Bukhouse Eastweek. It was written before 1841 and published by the Royal Asiatic Society, Bombay Branch in 1841. The second English translation is by Mr. Rustamji Barjorji Paymaster. The oldest translation is in French. The translator was a native of the French Colony at Surat. Had not the French translation been in existence, Mr. Eastweek would not have been in a position to acquit himself as well as he has done now. From the above it is clear that Kissai Sanjan was in existence 250 years ago. Hence we can easily conclude that it was written before that. Mr. R. P. Kadaka in the preface of Kissai Sanjan, published by Mr. Paymaster writes on page 5 :—

"The original work is too well known amongst us to need any but a few words here. It was written at the very close of the 16th century (1599) at Navsari by a priest of

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the name Bahman Kekubad, the grandson of Dastur Hormazdiar Sanjan, and the grand uncle of Dorab Hormazdiar the compiler of a well-known collection of Ravayats made in the 17th century."

The authority of Mr. Kadaka in deciding the date of Kissai Sanjan is the following verse which gives the date as Hurdad Mah Farvardin 969 Zazde Zurde. Hence the time of Kissai Sanjan is 334 years back, i. e., 1591 A. D. Now we find that the date of Kissai Sanjan definitely is decided as 1599 A. D., but still we are in darkness about the overthrow of the Hindu principality of Sanjan. So long as the date of Sanjan fight is not decided, we would be floating in ship-wreck in the mid ocean and it would be entirely impossible for us to reach our goal and therefore we start on the road of our enterprise again.

It is quite evident from Kissai Sanjan, that the Parsees first took resort in the hills of Barhut and lived there for 12 years, then at Bansda for 14 years and in the end, reached Navsari. It is known to our readers that both the above referred persons Messrs Kadaka and Murzwan agree in this regard but they totally differ from each other regarding the identity of the conqueror of Sanjan. Mr. Murzwan has held out that the conqueror of Sanjan was Mahmud Begada, which is a quite contradictory statement from his own original authority Kissai Sanjan; as we find in that work that the conqueror of Sanjan was Allaf Khan. With Kissai Sanjan as our leading authority, no reliance can be placed upon the writing of Mr. Murzwan and that can easily be rejected but still we would like to examine it in full details as we find a serious dispute between the historians regarding the identity of the conqueror of Sanjan.

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Sculpture of Bhagavan Trivikram from Badami Rock Cave No. 3.

Plate No. 9.

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On the one hand we find that Messrs. F. V. Dastur Aspandiarji Rabadi, Dr. J. Wilson, H. G. Briggs, Bahmanji Patel, Sir George Wordwood, Dr. Jivanji Modi and Prof. Shapurji Hodiwalla are of opinion that it was Mahmud Begada who brought the end of Sanjan in 1490 A. D. while, on the other hand, we find that Sir James Campbell, D. Kadaka and Planji B. Desai and many other reputed scholars are holding the opinion that it was Sultan Allauddin Khilji who overthrew the Government of Sanjan and destroyed the city completely in 1315 A. D. They further say that Allafkhan, the General of Allauddin Khilji proceeded to Gujarat from Ranthambhor and first subjugated Anhilwada and brought under the sway of Allauddin Khilji the country up to the limit of Koncan where he was opposed by the Hindu Prince of Sanjan but he overthrew him. A close study of the History of Gujarat reveals that the aforesaid Groups of scholars are misguided in their view.

Kissai Sanjan distinctly mentions that it was Allaf Khan, the General of Sultan Mahmud Shah, who attacked Sanjan and overthrew the Hindu prince. Therefore, we will have to explore anew the Mahommedan History with a view to find out Sultan Mahmud and Allaf Khan, and if we are successful in our attempt, the identity of the conqueror of Sanjan will be decided for ever. It is evident from Indian History that there were three Mahommedan kingdoms in India viz. Delhi, Gujarat and Malwa. The Delhi kingdom was the mother of other two kingdoms as they sprang up directly or indirectly from it. The founder of Mahommedan sovereignity of Delhi was Shah-Buddin Ghori in or about Shak 1114, Vikram 1249 and 1192 A. D. Shaha-Buddin Ghori's

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slave General Kutubuddin Aibak afterwards established the slave dynasty in Shak 1128, Vikram 1263 and 1206 A. D. Delhi remained under the sway of this dynasty for 81 years and 10 princes of the line ruled there. In Shak 1211, Vikram 1246 and 1689 A. D. Zalalluddin Phirojsha established the Khilji sway over the throne of Delhi. Six princes of Khilji Dynasty ruled for 31 years. In Shak 1232, Vikram 1377 and 1320 A. D. Gayasuddin Tuglak brought the kingdom of Delhi under the Tuglak dynasty, 11 princes of Tuglak dynasty ruled for 92 years. Then came Khizirakhan who established the Syed sway over Delhi in Shak 1336, Vikram 1741 and 1414 A. D. As the time of Mahmud Begada is near about Shak 1465, Vikram 1500 and 1443 A. D. therefore, we give up further exploration of Delhi history and turn towards the Gujarat Sultans.

In Gujarat, the Mahommedans got their footing after the Vaghelas of Anhilwada in Shak 1225, Vikram 1360 and 1303 A. D. During this period, in Delhi the Khiljis were ruling and Allauddin Khilji was their ruler. He began to rule Gujarat through his governors. Gujarat was ruled through governors by Delhi Sultans upto Shak 1318, Vikram 1453 and 1397 A. D, This year, Muzaffar Shah led the foundation of an independent Gujarat Mahommedan dynasty, 14 princes of this dynasty ruled for 165 years upto Shak 1483, Vikram 1618 and 1561 A. D. As Mahmud Begada has preceded this time, we give up further exploration of Gujarat Mohammadan history. In the end we turn towards the Malwa Sultans. Allauddin Khilji is the man who brought the whole of Malwa under his sway after overthrowing the Parmar Prince of Dhar. Though there is a dispute regarding the date of the overthrow of Dhar Parmars there is allround agreement that it was Allauddin who either

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himself or his general subdued Dhar. Allauddin similarly appointed governors in Malwa and Malwa was ruled by Delhi Sultans through their governors. Just like the Gujarat governors, the Malwa governors, also became independent. In the list of the Malwa Sultans, we find one Allaf Khan, son of Aminsha (Dilavarkhan). The time of Malwa Sultan Allafkhan is from Shak 1327, Vikram 1462 and 1405 A. D. to Shak 1356, Vikram 1491 and 1432 A. D. From the perusal of Gujarat and Malwa history, we find that this Allaffkhan was formerly a favourite and a right hand man of the Sultan later on declared his independence in Malwa. He is found in the history of Gujarat and Malwa overrunning the country of Gujarat savagely. He made several expeditions in Gujarat and overcome every obstacle in his way. From the perusal of Sir E. C. Belley's book 'Local Dynasty of Gujerat' pp. 78-101 and Mr. Brigg's book 'Mohammadan power in India' pp. 169-170-171 and 553, we find Allafkhan's first attack on Gujarat was attempted in Shak 1335, Vikram 1470 and 1413 A. D., but he was compelled to retreat plundering and looting the country around in his route. He again attempted shortly afterwards and came out triumphant in subduing Gujarat Sultans. His army was let loose and began to loot throughout the territory of Gujarat. He himself led a looting expedition from north to south. It is an admitted fact that he subdued many Hindu princes who were styled as Zamindars. Koncan, in which Sanjan is situated, is on the borderline of Gujarat. There is a probability that either Allafkhan or his army, either on his retreat or advance, encountered with the Sanjan Princes, picked up quarrel and fought a battle and overthrew him. And this probability will be reaching somewhat nearer the truth, if it knocks at the door of the date

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of Sanjan overthrow stated by Kissai Sanjan. The Kissai Sanjan describes the overthrow of Sanjan as to have taken place after 700 years of Parsees' migration to Sanjan in Shak 637, Vikram 772 and 715 A. D. equal to Zazde Zurde 85. But in fact they consecrated their Atashe Behram in Sanjan after five years of their arrival there. If the aforesaid 700 years' residence of Parsees at Sanjan after which the Sanjan Battle took place is added to their first arrival, i. e. Shak 637, Vikram 772 and 715 A. D., the time of Sanjan fight will be 1337 Shak, 1472 Vikram, 1415 A. D. and Zazde Zurde 775. This is exactly the time of Allafkhan's expedition in Gujarat. Besides this, this time (1415 A. D.) is 113 years ahead of Mahmud Begada (1458-1511) and about 120 years after Allauddin Khilji. Therefore, the inferential statement of both the groups of scholars mentioned above cannot be accepted and we declare that it was Allafkhan, the first Sultan of Malwa, who was a favourite of Sultan Mahmud Tuglak of Delhi, who conquered Sanjan.

Now we definitely or rather conclusively know the date of Sanjan overthrow is Shak 1337, Vikram 1472, A. D. 1415 and Zazde Zurde 785. So we can easily locate the date of Parsees' migration to Bansda. We knew that the Parsees first lived at Bharhut for 12 years and then went to Bansda where they lived for 14 years. Therefore, their arrival dates 1354 Shak, 1486 Vikram, 1429 A. D. and 799 Zazde Zurde and their period of duration ends in 1365 Shak, 1500 Vikram, 1443 A. D. and 813 Zuzde Zurde. However we seem to have come out triumphantly after fathoming the ocean of despair with the desired result. It is besides established beyond any shadow of doubt that there was a Hindu Prince at Bansda who sheltered the Parsees.

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Now the question arises whether the present Chaulukyas of Bansda are the lineal descendants of the prince, who sheltered the Parsees after the overthrow of Sanjan in 1415 A. D. A reply to this question would be in the negative if the present house of the Bansda Chaulukyas have got only the backing of aforesaid geneology incorporated in the four books mentioned in the beginning of the chapter. We have already stated that if an average of about 25 years is given to almost all the princes the establishment of Bansda would go back to 1436 A. D. Thus the establishment of Bansda dates seven years after the migration of Parsees to Bansda. This difference of seven years can be reconciled by allotting a few months more to each of the 19 rulers mentioned in the geneology. Even if this difference is reconciled and the date of Bansda's establishment is brought to the parallel of Parsees' migration in 1429 no man of common sense will agree that the Parsees while coming from one direction, met the Chaulukyas coming from on other direction at a particular place and the Chaulukyas at once undertook to protect them. Had it been a fact the legend would have gone on a different line. Therefore we reject this idea without the least hesitation.

The prince who sheltered the Parsees must have been well consolidated beforehand. No sway can be consolidated unless he has got several years' existence. Therefore it is a decided fact that the prince who sheltered the Parsees was well established and was bold enough to shelter them. Thus any possibility for the Chaulukyas of Bansda to claim a lineal descent from the prince who was ruling around the present territory of Bansda in 1429 A. D. is nipped in the bud.

What was the lineage of the prince and when was it esta-

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blished and what place was his capital? We have clearly established in Chaulukya Chandrika Lat Vasudevpur Khand that Vijai Singh a Scion of the Vatapi-Kalyan Chaulukyas came to Gujarat and found a footing in or about 1140 Vikram and his descendants ruled around the country of the present Bansda State, even after the overthrow of Sanjan. It was Bhim Dev who populated a new village called Vasudevpur in the sacred memory of his father Vasudev. It was Vir Dev II, who after his defeat, shifted his capital from Vasantpur to Vasudevpur and after installing Vir Dev III his grandson on the Gadi retired in the jungle sometime before 1444 Vikram i. e. 1388 A. D. Thus it is clear that the principality known as Vasudevpur was in existence about 30 years before the overthrow of Sanjan. The country around the present State was under this house for 300 years. We can easily conclude that none else but the Vasudevpur Chaulukyas sheltered the Parsees after the overthrow of Sanjan. Their capital Vasudevpur was about 3 miles off the modern Bansda situated on the banks of the Cauvery where ruins of palace, temples, residential quarters and cremation grounds are still visible. According to inscriptional evidence Vasudevpur was in a deep jungle amidst the group of bamboo trees. Besides Vesudevpur was about 5 miles north-east off Ajmalgad where the Parsees resided for 14 years. Thus Bansda is about 550 years old.

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ANCESTRY OF BANSDA.

In the preceding chapter, we dealt with the antiquities of Bansda in full detail and established that there existed a town called Bansda which was named in various forms such as Vasanda, Vasenda, Vasando, Basanda-Bansdo and Basade about 550 years ago. In Chaulukya Part III Lat-Vasantpur Khanda while dealing with the Vasantpur Raj Prashasti, we have shown that Vasudevpur-Vasantpur family of the Chaulukys were ruling in this very part of the Country. The antiquity of Vasudevbur-Vasantpur further goes 300 years back, but no trace is found of Vasudevpur-Vasantpur after Vikram 1444. This is the time since which we are acquainted with the existence of Bansda. We have further established in our Chaulukya Chandrika that Bansda is nothing but a transformed name of Vasudevpur. Still we would like to deal with the transformation of Vasudeopur into Bansda and the relation of Bansda House with that of Vasudevpur.

We take first the transformation of Vasudevpur into Bansda. According to the rules of transformation, Vasudevpur can be transformed into Bansda as follows:—

वासुदेव
|
वासदेव
|
वासदे
|
वासदा

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And if Vasudev and Bansda both are written into Urdu Character, there will be very little difference, and one can be taken for the other very easily. Further more, we have clearly shown in our above referred book, that the present Bansda town is not on the sight of the old Vasudevpur, but three miles away. The ruins of that Vasudevpur is at present called Navanagar, the description of which totally agrees with the description of the Vasantpur Prashasti. Hence, we are not entering here into further discussion, but are taking up the question of relation below:—

Before answering this question, we will have to make a comparative study of Vasantpur Prashasti and Bansda's traditional history. If the Vasantpur Prashsti and Bansda's tradition are placed side by side, they will fundamentally differ. The ancestry of Bansda according to tradition is linked to Patan in North Gujarat while in Vasantpur Prashasti it is connected to Vatapi in Southern India. Therefore we are quoting here the tradition in detail.

Before quoting the Bansda tradition we would like to say a word about the tradition itself. The keeping of tradition in India has been entrusted to the Vahivanchas. Similarly the tradition of Bansda is monopolised by the Vahivanchas. The State Vahivancha lives at Broach. He is the Vahivancha of almost all the Rajput communities residing in the districts of Broach, Surat, Navsari District of Baroda state, Rajpipla and Bansda State. It is notable that the same Broach Vahivancha is the family bard of almost all the Rajput communities residing in the above mentioned territories.

We are told that the Broach Vahivancha is not the real

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Vahivancha but an intruder. The real Vahivancha of Bansda House resides at Baroda. There was a quarrel between the Broach and Baroda Vahivancha regarding the cliental of Basadia Rajputs which was decided in favour of the former. The Broach Vahivancha has got several books containing legendary history of Bansda but they are fictitious and of very recent origin. We have expressed this opinion already in our preface of "Latche Marathi Aitihasik Lekh, Part II". Even the Baroda Vahivancha has dealt in the same coins as his opponent the Broach Vahivancha.

Thousands of miles away in far off Rajputana at Achalpur, there are hundreds of families of Vahivanchas. The Solanki Vahivancha has also got several books. Out of them three deal with the tradition of Bansda House. These three books can be styled old, middle and recent according to time and characters of handwriting. The whole tradition is written by four persons.

The recent book seems to have been commenced about 70-75 years, the middle about 150 years and the old about 200 years ago. In the old book, below the tradition of Bansda, there is the seal of one Maharawal Udaisinh of Bansda. There is unfortunately no date. Therefore it is difficult to ascertain as to who this Maharawal Udaisinh was in Bansda's genealogy. Though there is no date, still we can ascertain the date of Maharawal Udaisinh after a thorough study of the facts stated. Since the known date of Bansda history we find only two Udaisinhs on the Bansda throne.

The conclusive date of Modern Bansda history begins

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with the advent of Marattas. It is an accomplished fact that the Bansda princes helped the Marattas from the very beginning. Maratta records show that the help of the Bansda Princes was of far reaching consequence for them and for obtaining that help all sorts of political jugglery was adopted by the eager Marratta diplomats of the time. On the authority of Marratta papers we knew that Udai Bhan (alias Udaikaran or Udai Sinh) succeeded to the Bansda Gadi in or about 1645 A. D. Three generations of Bansda princes were contemporaries of Maharaja Chatrapati Shivaji. Later on there seem, we find, no gaps or inconsistencies of any kind in the Bansda geneology. Of course Bardic tradition as preserved by Broach Vahibancha offers us confusion and inconsistencies of the highest magnitude.

As doubted in the previous chapter the tradition as well as the traditional genealogy of Bansda hopelessly fails us and there remains no chance of any possibility for linking up its lineage with the Vasudevpur Chaulukyas. However where the Bansda tradition (Broach Vahibancha) fails the traditions of Buharimath as well as the other preserved by the Achalpura Solanki bard come to our rescue. We have already rejected the Broach tradition and promised to quote in full detail the Achalpura tradition. According we give it below:—

FIRST HANDWRITING.

The tradition commences with the legendary origin of the Chaulukyas and records the establishment of Patan house. It says that there was one Dhaval in the family of Mulraj. He found Dhavalnagar after himself. After residing for some time there he went to Karli Garh. He had several sons. Jaisinh was one of them. From Karli he came to Jambusar. His descend-

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ants proceeded further gradually towards south and at last established themselves at Antapur. There was one Virandev, the son of Vasant Dev, who found the city of Bansda. In his line there was a prince called Virdev whom the Malekshas were fearing like Yama. The door of his capital was open twenty-four hours and all were given shelter without any distinction. He had given shelter to thousands of people.

"It further reveals that in the long run, in the family there was one Udaibhan who was a great fighter. He was always out to save cows and the Brahmins. He had fought several battles with the Moguls. Similarly his son Mulraj (Partap Dev) was the best cream and jewel of his line and an incarnation of Mulraj who established the line at Patan.

SECOND HANDWRITING.

Mulraj's son was Muldev whose son was Udaibhan. He had four sons viz., Virdev, Yogaraj, Daji Baba and Khusal Sinh. Raibhan succeeded his father and three brothers got Jagirs. Rawal Raibhan led an expedition against the Malekshas and fell fighting. Raibhan had three sons, Gulab Sinh, Jorawar Sinh and Kirat Sinh. Gulab Sinh the eldest succeeded. He gave many villages to Brahmins. He was as if an incarnation of Karan. He died without an issue and his adopted son Udaisinh succeeded him. Jorawar Sinh contested him and he forcibly ousted Udaisinh but was turned out by the Sirkar."

Here we find the seal of Maharawal Udaisinh. Though there is no date but the affixing of the seal clearly indicates that it was Maharawal Udaisinh who had affixed his seal on the Vahi of the Vahivancha. As the time of Maharaval Udaisinh is 1751-77, we can therefore easily conclude that the

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narration of the tradition was recorded sometime between 1751-77. Thus our inference that the old book in two handwritings is about 200 years old is fully established. Further this tradition in the same handwriting is continued.

It says "Udaisinh died. His uncles Kirat Sinh, Jorawar Sinh and Parpat Sinh ousted his adopted son Vir Sinh. Jorawar Sinh died, Parbat Sinh was turned out and Kirat Sinh also died. Vir Sinh in his exile had taken shelter in the hermittage of Jagatababa and remained there till the line became clear for his succession. He was so attached to the place of his residence in exile that after his succession instead of going to the capital he populated the new Capital of Bansda and further constructed the temple of Vireswarimata."

It records that when Vir Sinh died his step-brother took possession of Bansda by force. His mother and Rani resorted to the tactics of 'Barvatias' It says that one day they were found looting villages around Bansda and next day were looting the government treasury fifty to sixty miles off. Once they were confined in jail at Ankleswar wherefrom the young Rani jumped off over the wall and took shelter in the jungle. In the end they succeeded and got their adopted son installed on the Gadi after the death of Nahar Sinh.

THIRD HANDWRITING.

Here again the handwriting changes. Either during the life time of Rai Singh or after his death but our inclination is that it was recorded during his life time for it tells nothing of the changes that were made in the political upheaval of the country during the latter part of his life. Nahar Sinh died in 1794 and Rai Sinh came on the Gadi. Therefore our inference that the

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third writing is about 150 years old is established.

FOURTH HANDWRITING.

The fourth portion of the handwriting appears to have been written during the reign of Maharawal Hamir Singh as it narrates all the favourable things relating to him. As it states that he went to Surat just as Krishna had gone to Avanti and Ramchandra had been to Vasishtagriha for getting the Chathurdasa Vidya and returned fully equipped with the required knowledge. Here the narration ends. We know that Hamir Singh succeeded to the Gadi having been adopted in 1829 when he was only a year and a half old. He was kept under Mr. Green at Surat and was given charge of the administration in 1856. Thus the fourth handwriting must have been recorded while he was at Surat. The absence of any further narration clearly establishes that it was written between 1854-56 as the duration of Maharawal's tution was only two years. Thus the inferential time of 70-75 years allotted to the fourth hand-writing is established beyond any shadow of doubt.

Thus we find that only four generations of the Vahivancha have covered about twenty generations of Bansda Chaulukyas. No synchronising is to be found in the genealogy of Vasantpur Chaulukyas. No such synchronising is to be found in any history throughout the world except in the Puranas where we find that the six generations of Vishistha have covered ninety-two generations of Suryavansa and about ninety-four generations of Chandravansh. On the face value, we find that the Vahivanchas' four generations have covered thirty generations of Bansda but in fact there are only eight generations covered by four of the Vahivanchas. This synchronising seems improbable

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at the first glance, but in fact there is no improbability as these eight generations of Bansda Chaulukyas have ruled only for 150 years from 1645 to 1795 years. So the average comes to be 19 years only.

In the special circumstances this period of 150 years for four persons would not be an improbable case. It may be that the first writer who wrote the traditional account up to the birth of Pratapdev might be surviving till the end of Pratap's rule but would not have been able to record account. Or, it may be that the second writer wrote the account of Pratap during the reign of his son. However, whatever may be the case, the time of commencement of the book cannot be pushed backward than 1645 A. D. After ascertaining the time as 1645, we can give some latitude for the writer and acknowledge that he was in the know of some historical facts relating to a period of 200 years. So we can presume that the first writer had some knowledge of historical events backwards as far as 1445 A. D. and further backward events were recorded by him taken out from the prevelant tradition. It may be that he had some knowledge of Vasantpur Prashasti, but finding no systematic account, he resorted to inferences and finding the name of Siddharaj Jayasinh of Patan a household ward, he connected the ancestry of Vasantpur Chaulukyas, which was also commencing from Jayasinh through Sidharaj. We would deal with this later on in detail. Here we are quoting in detail some account of Buhari tradition.

BUHARI TRADITION.

We find in the Buhari Muth Tradition that the forefathers of Bansda were ruling at Bisonia—Antapur. Some 23

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generations before the present Mahant there was a Brahmachari residing in the jungle on the banks of the Purna River. His learning, austerities, religious discourses and spiritual achievements attracted a mass of people around him. The then prince of Bisonia-Antapur had a dumb Rajkumar named Manohar Sinh. He brought his son to the hermitage of the said Brahmachari, placed him prostrate in front of the sage, who bade him to express what he wanted. At the bidding of the Mahatma the dumb Kumar began to speak and recite hymns dealing with the oneness of the human being with that of the supreme soul.

We cannot accept this legend as a gospel truth as it sevours of the legend connected with the meeting of Sankaracharya with Hastamalak. However, it reveals the existence of the Bansda House at Bisonia-Antapur before their migration to Bansda. Bansda tradition claims their sway over Bisonia-Antapur but does not state their stay beforehand. But we find a clear cut mention in the Achalpura tradition as well as in Buhari that the forefathers of Bansda were at Antapur. Even after this agreement of Achalpur tradition with Broach and Buhari Tradition, we feel somewhat ourselves in an awkward position as we find the names of these traditions not tallying. Buhari Tradition mentions the name of the prince as Manoharsinh while the Achalpura tradition names him Mohansinh. Besides this there is some difference in parentage of Mohansinh and Manoharsinh. Therefore, we find more difficulty in our way in reconciling Mohansingh and Manoharsinh as one.

In Buhari Tradition, the name of Manoharsinh's father

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is given as Krishnadev and he is said to have two brothers named Ramdev and Suryadev. But in the Achalpura tradition we find one Virde who had four sons Kirtide, Kande, Arjunde and Udayde. Kirtide succeeded his father but died without any son. Before his death, he adopted Mohande, his nephew, the son of Kande, who became his successor.

If we exclude the legendary portion of Buhari Tradition and take into consideration the names of princes and their children, there would be more agreement in these two and the difference will be only a nominal one. In the Buhari Tradition, the names are somewhat sanskritised, i. e., Krishnadev, Ramdev, and Suryadev. But in the Achalpura tradition, they are prakritised as Kande, Ramde and Surade. At the very glance any unbiased student will agree with us that Krishnadev is transformed as Kande, Ramdev and Suryadev as Ramde and Surde. Similarly Manohar of Buhari Tradition is found as Mohan in the Achalpur tradition.

Moreover, Manohar and Mohan convey one and the same meaning and one is used as variant for another. Therefore we declare Mohan and Manohar as one without any hesitation. In the end, we would like to say about the difference regarding the parentage. Kirtidev had no son, therefore the eldest son of his brother Krishnadev (Kande) was his natural successor. Therefore, he was properly styled as heir apparent or the son of the ruling prince. Over and above all the statement of the Achalpura tradition is supported by statement of Bansda's tradition that the residence of Bansda's ancestor was at Antapur which is a real fact.

The most essential rather critical point is the founding of Bansda. If the Broach tradition and Vanshavali are accepted

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the founding of Bansda will not reconcile as the time of the founder of Bansda's dynasty will hardly go back to 300 years while the founding of Bansda goes back to 550 years. There is a gap of about 300 years and therefore the whole theory of Bansda's existence around the modern Bansda for the last 700 years is smashed. Thus the Broach tradition and the Vanshavali stand condemned.

After rejection of Broach tradition and Vanshavali and immersion of Buhari tradition in Achalpura, the latter holds the field triumphantly. Such being the case its minute scrutiny, exhaustive examination and establishment of conclusive authenticity and undoubted veracity become more essential and desirable. However before undertaking the examination, we would like to quote one more tradition, which will, in the long run, help the solution of the question under investigation.

KUNTAL TRADITION.

There is a tradition prevalent throughout the ancient Kuntal country, (at present covered by Dharwar, North Canara Districts of Bombay Presidency, South Canara District of Madras Presidency; certain south-western portion of Hyderabad Dominion and northern portion of Mysore State) that Jayasinh a prince of the Vatapi Chaulukya Family fled away to Gujarat and took shelter in the court of Bhojraj (the last Saura Prince). His son Mulraj married the daughter of Bhojraj and afterwards succeeded him. Mr. V. Lewis Rice, C. I. E., M. R. A. S., director of Mysore Researches, incorporates this tradition in Mysore Gazetteer Vol. 1, pp. 327 as follows:—

"We left the Chaulukyas, on their being superseded by the Rashtrakutas, in order to follow the history of the latter

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dynasty. Its downfall, however, restored the supremacy of the Chaulukyas, and we may resume the annals relating to this time of kings. It was in the time of Kirtivarma II that the Chaulukyas lost their power. He may have been succeeded by another Kirtivarma, but this is doubtful. The names of the subsequent kings of the intervening period are more reliable, viz. Taila, Vikramaditya, Bhima, Ayyana (who married a daughter of the Rashtrakuta King Krishna) and Vikramaditya IV (who married Bonthadevi, daughter of Lakshman, of the Chedi or Kalachurya family). One Chaulukya named Jayasinh, fled to Anhalvara in Gujarat, the Court of Bhojraja, the last of the Sauras. Here his son Mulraja married the daughter of Bhojaraja in 961 and succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for fifty-eight years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa, the son of Vikramaditya above mentioned, defeated the Rashtrakutas in the person of the King Kakkala and retrieved the Chaulukya fortunes. He succeeded to the throne in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly 200 years".

On the face value the Kuntal tradition opens a new chapter of confusion in the already confused history and origin of the chaulukyas of Gujarat but we are confident that in the end it will be a deciding factor.

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ANCESTRY OF BANSDA.

Examination of Tradition.

In spite of the fact that we have already given a short account of Achalpura tradition in the preceding chapter still we cannot help quoting it in full detail as it forms the backbone or rather assumes the character of a stepping stone. For convenience the whole tradition is divided into 11 parts. However we are quoting here only ten, barring the first which deals with the origin of the Chaulukyas.

1. In ancient times there was a Chaulukya prince named Bhuvad ruling in Kanyakubja. He had defeated all the princes and was a Bharat Chakravarti. Once, while he was sitting in his court, a Bard of Jayasekhar Chavda of Panchasar in Gujarat appeared there and recited a poem in his honour. Bhuvad could not tolerate the praise recorded in the poem and at once decided to subdue Jayasekhar. He started on his military expedition against Jayasekhar and approached the outskirts of Panchasar. A fierce fight took place between Jayasekhar and Bhuvad in which the former was killed and his kingdom was annexed to Kanyakubja.

2. In the time of Bhuvad, there was a principality of Tank Toda. Once Raj, Bij and Danda, the three princes of Tok Toda, started for pilgrimage to Prabhas Pattan in disguise of a Kapardis. After visiting several places, they reached Patan, where Samantsinh, a descendant of Jayasekhar was ruling. The three brothers took their abode in the town. One day Samantsinh was riding his favourite mare on the parade ground.

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People flocked to witness the skill of the rider as well as the mare. These three brothers were also present in the audience. Suddenly, Samantsinh flogged his mare without any reason. Raj, who was himself a good rider, could not restrain his feelings and openly protested. Somantsinh, after hearing his protests, concluded at once that he was surely a scion of some ruling principality in disguise and offered the hands of his sister Liladevi to him.

3. Liladevi, after her marriage with Raj, conceived, but at the time of delivery she died. The child was taken out of the womb when the Nakshatra was Mul and therefore he was named Mulraj. After reaching the age of maturity, Mulraj proved himself a valiant fighter. He carried several military expeditions and extended the territory of his maternal uncle.

4. Samantsinh was very much pleased with Mulraj. One day Samantsinh placed Mulraj on his throne while he was excessively drunk. He realised the gravity of his folly when he regained his senses and removed Mulraj from the throne. Mulraj protested and pleaded that once placed on the throne he could not be removed. Further, he held out "Before placing me on the throne you were a king and had the powers of a king. You were at liberty to prosecute your desire in any direction; but the moment you placed me on the throne, you ceased to be a king and hence you cannot remove me as all powers of a king are now vested in me, I am now all in all in Patan and you are an ordinary man". Samantsinh paid no heed to his arguments, and turned him out forcibly.

5. Mulraj being disgusted retired to a place of conceal-

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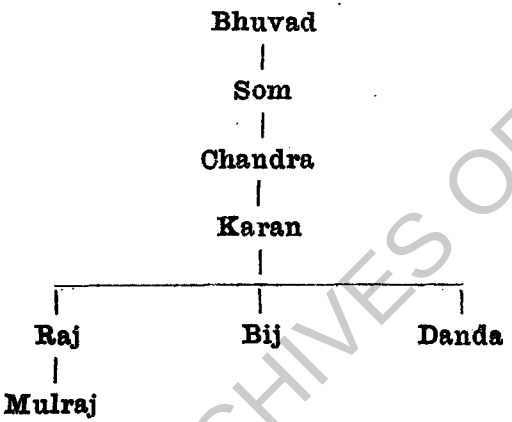
ment and began to gather forces. After sometime, he appeared with an army, killed Samantsinh and ascended the throne of Patan.

The genealogy of Mulraj's ancestry runs as below:—



6. There was one Sidharaj Jayasinh, a descendant of Mulraj, in whose line the gallant Dhavaldev was born. He conquered the territory around Sabarmati and found Dhavalgadh, a city after himself, in 1159 Vikram i. e. 1216 A. D. In 1191 Vikram i. e. 1248 A. D. Dhavaldev started on Military expedition from Dhavalgadh and conquered Kalarigadh. He removed his capital from Dhavalgadh to Kalarigadh. Dhavaldev was succeeded by his son Jitmal. Jitmal had thirteen sons, Maldev, Jayasinh, Bharatsinh, Bohil, Kulach, Luga, Ranik, Togar, Tatika Ramsinh, Virsinh, Sonde and Kanhde. They became the progenitors of the twelve branches of Solankis.

Bharat and Kulach went to Jaisalmer. Bohil to Kalyanpur in Mewar, Ramsinh to Malwa, Sonde to Bagad, Virsinh to Virpur and Jayasinh to Jambusar. Kande succeeded to Kalarigadh.

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7. Jayasinh of Jambusar had two sons, Vijayatung and Kesarba. Vijayatung had two sons, Dhulde and Udayakaran. Dhulde went to Surat and his queen Premkuvarba excavated the Ranitalav and built Rani Mahal. The domain of Dhulde consisted of Balasar Surat Chorasi, Talod, Mahudha, Valod, Karot, Bardoli, Veval, Balvada, Buhari, Antapur Sarbhon, Chikhli, Bulsar, Navsari, Kamlej, Gandevi, Songadh, Vyara, Bajpur, Nandarbar, Mangala and Madvi. Dhulde had two sons, Mulkaran and Udayakaran. Mulkaran went to Bisania Antapur and Udayakaran to Kamalej.

8. Mulkaran was succeeded by Sidhu, Sidhu by Visal and Visal by Dhul. Dhulde had four sons, Vasande, Mahade, Kande and Chanchde. Dhulde gave Madhukarpur in appanage to Mahadev; Kamlej to Kande and Karjan to Chanchde. Vasande succeeded his father. Vasande again had four sons; Virande, Premde, Kunde and Gujde. Virande succeeded his father and founded Bansda.

9. Virande of Bansda had four sons, Kiratde, Kande, Arjunde, and Udayade. He received royal insignia and a robe of honour from Sultan Allauddin of Delhi. Virande was succeeded by Kiratde. Kiratde adopted Mohande his nephew. Mohande was succeeded by his eldest son Somade. Somade died heirless and was succeeded by bis younger brother Ugrade. Ugrade was succeeded by his son Tonde. Tonde had two sons, Gugde and Mande. Gugde succeeded Tonde who was succeeded by his younger brother Mande. Mande had three sons, Kande, Chandrade and Virde. Kande succeeded Mande. He was succeeded by his son Arjunde.

10. Arjunde (alias Rai Baba) was a brave and religious man. He was feeding thousands of Brahmins every day. He

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restored grants of temples, Brahmans, Sadhus and Barots. He fought with the Mohammedans and fell fighting in the field. He had hundreds of queens who became Sati and whose Chaura is in Bansda.

Arjunde had two sons named Ramde and Sakatde. He was succeeded by his eldest son Ramde. In turn Malde was succeeded by Nande, Nande by Pratapde (Mula Baba), Pratapde by Udayade and Udayade by Virde. Virde had three brothers, viz. Jograj, Daji Bava and Kushalu Bava. Jograj took his abode at Gotia, Daji Bava at Baleswar and Kusalsinh at Bagumbra. He was succeeded by his eldest son Raide who led an expedition against the Malekhas on behalf of Peshwa Sirkar and fell fighting in the battle field. He had four Ranis and three sons. Gulabsinh the eldest succeeded his father, Jorawarsinh and Kiratsinh both got Jagirs. Gulabsinh died without any issue and his adopted son Udayasinh succeeded him.

We are not quoting the tradition further as the events connected with the family history are by now well known and need no analysis at all. And therefore we are turning to the examination of the tradition as proposed before. However before undertaking actual scrutiny of the tradition we would like to say a few words regarding the statement made in para 6 of the tradition.

The statement in question states that the descendants of Dhulde through his grandson Jitmal are the progenitors of the Solankis of Gujarat, Kathiawar, Mewar, Malwa and many other Provinces. It says that Virsinh, one of the grand sons of Jitmal, left Karli and came to Virpura. His descendants are known by the name of Virpura Solanki. His line is still surviving in the present house of Lunavada.

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Ths Lunavada tradition as preserved by their Bards and further incorporated in Bombay Gazetteer part 6 has slight alterations, additions and omissions. The said tradition after recording the events from Dhulde to Virde takes up the history of Lunavada and loses sight of other brothers of Virde. We have noth'ng to do at present with the history of Lunavada, and therefore we do not like to enter into the examination of that tradition. Moreover we hold that the authenticity and veracity of the tradition would stand or fall with the tradition of Bansda. Therefore we drive our energy into the scrutiny of Bansda's tradition. At the outset we cannot help mentioning that the whole tradition is a hotch-potch and is far off from reality and does not authenticate historical events. Of course there are some true facts but they are so covered with mis-statements that it is next to impossibility to get at the root of the real facts stated. The Bards due to their ignorance have taken out some facts from the history of one family and some from others and connected them according to their own convenience. Such being the case the present generation cannot place any reliance in the statement of Bards at all. But the proper scrutiny of Bardic statements and comparative study of the same with the thousands of epigraphical and inscriptional evidences will undoubtedly provide basic historical data for the construction of up-to-date history.

We are dividing the above mentioned ten paras of the tradition into two parts, viz. ancient and modern. The ancient portion of the tradition covers from para one to five and modern from six to ten, We are undertaking the examination of the ancient portion of the tradition. It connects the ancestry of Patan Chaulukyas with Kalyan Katak in Kanyakubja. For

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getting a proper insight of the real facts no other avenue would be more exhaustive and conclusive evidence than the history of the Patan Chaulukyas themselves. In spite of the fact that we have dealt with the subject in full detail, while examining the inscription of Mulraj in our Chaulukya Chandrika Patan Khanda, we are giving here some detailed account with a view to save our readers from referring to Chaulukya Chandrika.

Besides the Bards several Jain Sadhus have given some historical account of Patan Chaulukyas in their work. Before writing anything about the origin and genealogy of the Patan Chaulukyas we would like to enumerate the various books written by several Jain Sadhus which throw some light on the history of Gujarat.

(1) Dwayashraya of Hemachandracharya.
(2) Prabandhachintamani and Vicharachandrodaya of Merutungacharya.
(3) Ratnamala of Krishna.
(4) Thirthakalpa of Jain Prabhat Suri.
(5) Kumarpal Prabandh of Jinmandanopadhyaya.
(6) Kumarpal Charitra of Krishna Rishi.
(7) Kirtikaumudi of Someswar.
(8) Sukritasankeertan Harisinh.
(9) Chathurvinshati Prabandh and Vastupalcharitra of Rajshekhar.

For the time being we are only concerned with Dwayasraya of Hemchandra, Vicharashreni and Prabandhachintamani of Merutunga and Sukritasankeertan of Arisrinha.

(1) Dwayashraya points out that Mulraj Chaulukya, the grandson of the last Chaura King through his daughter, ascended

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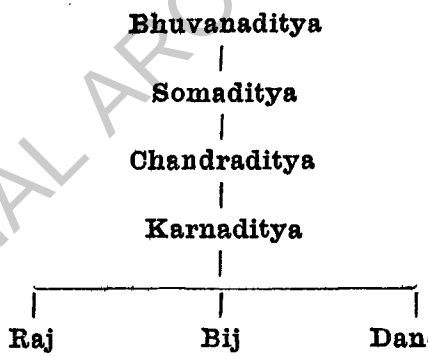
the Patan Gadi in the month of Vaisakh Sambat 1017 Vikram (960 A. D.)

(2) Sukritsankeertan says that Mulraj the nephew of Bhubhat, through his sister the last king of the Chaur line got the Gadi of Patan.

(3) Prabandhachintamani says that Raj, Bij and Danda the descendants of Bhuwad who had defeated Jaishikhar, came in disguise of a Sadhu——————————Samant Sinh being pleased with the skill of Raj gave his sister Liladevi to him in marriage. She gave birth to Mulraj——————————————————He gathered an army and compelled Samant Sinh to vacate the Gadi. Thus after ousting Samant Sinh Mulraj occupied the Gadi of Patan. The ancestry of Mulraj is as follows:—



Now let us try to find out whether there is any iota of truth in the statements of these books mentioned above. In our humble opinion there is none. We are thoroughly justified in holding such opinion on the following grounds:—

(*a*) There is no unanimity amongst these books.

(*b*) Dwayasraya of Hemchandra, which is decidedly

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older than others, maintains absolute silence about the ancestry of Mulraj.

Though these above mentioned two grounds are more than sufficient to prove the soundness of our statements still we would like to develop our arguments further. The date of Vicharaveni is unknown but of Prabandhachintamani is 1371 Vikram. Sukritasankeertan is decidedly of later date than Vicharashreni and Prabandhachintamani as references to these two books are found in it. We know that Ratnamala was composed in 1287 Vikram. Thus it is undoubtedly older than Vicharashreni, Prabandhachintamani and Sukritasankeertan. After establishing the oldness of Ratnamala we are undertaking the question of oldness or otherwise of Dwayashraya.

According to Jain tradition the time of Hemachandra, the writer of Dwayashraya is 1144 to 1230 Vikram. It is believed, according to the Jain tradition, Dwayashraya was written in 1217 Vikram and was recast by Abhaitilakagni in 1312 Vikram. Besides this the tradition allots 80 years of age to Hemchandra and makes him contemporary of Karna, Sidharaj and Kumarapal. If we take conservative views and reject eighty years allotted to Hemachandra, even in that case we cannot deny his contemporariness with Sidharaj—Jaisinh and Kumarpal. Whether Hemachandra was contemporary of Karan, Sidharaj and Kumarpal, whether he got a long life of 80 years or somewhat more or less, whether his Dwayashraya was written in 1217 Vikram or some time before or a century later, all these questions are immaterial. The crucial point is that in the time of Hemachandra the legend relating to the ancestry of Mulraj was not invented. According to Jain tradition there is a difference of about 200 years between Mulraj and Hemachandra.

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Hence the absence of the legend, connected with the ancestry of Mulraj sets at rest all the controversy and exposes the hollowness of later chroniclers' claim in its entirety. Still we are pushing forward the subject and developing another argument in support of our contention.

We have already stated that Ratanamla was written in 1287 Vikram and thus it is about 70 years younger than Dwayashraya. Hence any statement found in it more than that of Dwayashraya cannot be relied upon. After showing the unreliability of Ratnamala we are trying to show that Prabandhachintamani and others are equally unreliable. Merutung writes contradictory statements in his work. His Vicharashreni points that Mulraj was the grandson (daughter's son) of the last Chavda king while Prabandhachintamani opines that he was a nephew (sister's son) of the last Chavda king. There is no mention of the name of the last king in Vicharashreni while Prabandhachintamani mentions the name as Samantsinh.

Under the circumstances we are not prepared to accept that Merutung was the author of Vicharashreni and Prabandhachintamani. Had it been a fact that he was the author of these two books there would have been unanimity in his statements.

After rejecting Vicharashreni and Prabandhachintamani the examination of Ratnamala comes forward automatically. In the statements of Ratnamala there are two vital points which deserve serious consideration at our hands. They are:—

(1) The family abode of Bhuvad and the alleged ancestry of Mulraj.

(2) Genealogy from Bhuvad down to Raj, Bij and Danda.

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Ratnamala says that Bhuvad, the King of Kalyan Katak in Kanyakubja defeated Jaishikhar of Panchasar but it says nothing about the date of the fight. However the deciding factor of the date is the birth of Vanaraj, the posthumous son of Jaishikhar. According to Ratnamal Vanaraj was born on 15th Vaishakha Sudha 752 Vikram. Hence the fight between Bhuvad and Jaishikhar must have taken place some few days or months before the birth of Vanaraj. Now the question arises. Was Kanyakubja under the Chaulukyas in 752 Vikram? The reply is in the negative. On the other hand we know that Kanyakubja was under the Ayudhas. Moreover we can say that neither a hundred years before nor after 752 Vikram Kanyakubja was under the Chaulukyas. Besides this there is no trace of the existence of a capital town named Kalyan Katak throughout the length and breadth of Kanyakubja. Thus the legendary kingship of Bhuvad of Kalyan Katak in Kanyakubj is anything but a historical fact.

There is a gulf of difference amongst the antiquarians about the origin and former abode of Chaulukyas of Patan. However almost all of them have taken their stand on the writings of Ratnamala but from different angle and have expressed different views on the subject. Some of the antiquarians hold that the Patan Chaulukyas were inhabitants of Kathiawar, some opine that they were emigrants from Kanyakubja in Antarveda (the modern United Province) and distant scions of Vatapi Chaulukyas and others are of opinion that they were directly related to the Vatapi Chaulukyas and that their immediate predecessor was Vijayditya Bhuvanasraya who had carried on a war in the north.

These three schools of antiquarians consist of some of the most reputed and eminent scholars. Any attempt to rebut

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their arguement requires serious consideration. But with due regard to them and their writings we beg to differ from them. Not only do we differ but we are firm in our belief that they have erred in their judgment. Moreover we are of opinion that a comparative study of their various statements is more than sufficient to reveal the hollowness of their respective claims. We are taking up these schools one by one.

The first school of antiquarians holds that Kanyakubja, the original seat of the ancestors of Mulraj, is not Kanyakubja of Antarveda but Karnkubja of Saurashtra (Vide Burgess Kathiawad and Kutch Pg 156). This school of antiquarians, in support of their theory, says that Karnkubja is a synonym of Girnar, the modern Junagadh, and says that Kanyakubja of Ratnamala is in fact Karnkubj, which by mistake has been transformed into Kanyakubja. In spite of the fact that Kathiawad and Junagadh both have got various variants, there is no trace of Karnkubja as the synomic of Junagadh. If we admit for some time that Karnkubja is a variant of Junagadh, we shall have to find out Kalyan Katak. However we find that the adherents of this school are maintaining absolute silence about the existence of Kalyan Katak in Saurashtra. The acceptance of this theory will require us to find out the existence of a Chaulukyan Principality in Kathiawad even before 720 Vikram (664 A. D.) We definitely know that the Maitrakas of Vallabhi were dominating in Sourashtra till 446 Vallabhi, 823 Vikram (766 A. D.) Hence we reject the theory of this school of antiquarians without any hesitation.

The second school of antiquarians desires to identify Kalyan Katak with Kalyan the capital of Vatapi Kalyan Chaulukyas. Mr. Forbes has generally followed the Ratnamala but

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has doubted the existence of Kalyankatak in Kanyakubj of Antarved. However Mr. Elphinstone is definite about the location of Kalyan Katak in the Deccan and writes in his book: "The Early History of India". "The Ballabhi Princes were succeeded in the rule of Gujarat by the Chauras, another Rajput tribe, who finally established their capital in A. D. 746 at Anahalwada, now Patan and became one of the greatest dynasties in India. The last Raja dying in A. D. 931 without male issue was succeeded by his son-in-law, a prince of the Rajput tribes of Solanki or Chaulukya, whose families were chiefs of Kalyan in the Deccan above the Ghats" Pt. 1 Pg. 401.

Mr. Rice and Mr. S. Pandit the ardent followers of this school are over zealous and have adopted a very peculiar line in support of their contentions but have totally failed in their attempt. Mr. Rice while dealing with the Vakaliri grant of Kirtivarma II (Indian Anti Vol. viii. Pg. 27) says that the epithet "कार्तिकेय परिरक्षण प्राप्त कल्याण पर्व परा" which occurs in the formal preambles of other Western Chaulukya records also, must be understood as applying to the succession to Kalyan. Mr. S. P. Pandit, while dealing with the Salotgi inscription of Krishnan III, dated 995, says that the epithet "परवर धाम्नां परम कल्याण विजयोदयम्" in the inscription in question means "engaged in reducing the great and prosperous Kalyan" and thus lends unconditional support to Mr. Rice. But they become out of tune as soon as a glance is thrown over the records of the early Chaulukyas of Vatapi as well as those of the Rashtrakutas themselves. Moreover there is no reference available at all in the charters of later Chaulukyas till we come to Someswar I (Trailokyamall) who founded Kalyan in 1053 A. D. Such being the case, the idea to identify Kalyan Katak with Kalyan, the capital

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of the later Chaulukyas, of Vatapi Kalyan is an anachronism and a pure mistake on the part of the adherents of this school. After the demolition of the first and second schools there remains only the third one. The adherents of this school appear to be more enthusiastic and zealous. They have taken a very wide range and dealt with the subjects very exhaustively. They have manipulated the subject in such a manner that it is absolutely impossible to distinguish and to reach a right conclusion. But we are certain that an equally zealous scrutiny exposes the hollowness of their stand. However we are quoting here exhaustively Drs. Bhandarkar and Buhler who are the principal exponents of this school of thought. The former, in the Journal of Bombay Branch of Royal Asiatic Society vol. 21 pages 427-28, says.

"The traditions are unanimous in saying that his father Raja (probably Raji) came from Kalyan Katak in Kanyakubja. Where this Kalyan Katak is to be located has puzzled many antiquarians. But I think that, in all likelihood, Kalyan Katak denotes Kanuj itself. We have seen that Kanuj was known by the name Mahodaya and Mahodaya and Kalyan are identical in meaning. Secondly, it is to be noted, that in the copper plate charters of Bhoj, Mahendrapal and Vinayakapal Mahodaya is called Askandhavar. Askandhavar and Katak, again, are synonimous terms. Hence Kalyan Katak equivalent to Mahodaya Askandhavar, so far as their meaning goes. And as Hindu authors are in the habit of speaking about the same kings and cities in terms different but equivalent in meaning, it is highly probable that by Kalyan Katak in the Kanyakubja country Kanuj is meant."

So far the statement of Dr Bhandarkar is concerned with the northern origin of Patan Chaulukyas as stated in the above

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quoted statement we reserve our comment for some later occasion. So far the uses of Hindu authors in naming kings and cities in different terms but equivalent in meaning are concerned we can't help saying that it is a lame argument and cannot convince zealous readers. The questions involved are not whether Hindu authors used different terms in naming kings and cities but equivalent in meaning, whether Kanouj itself was Kalyan Katak, whether Mahodaya is the varient of Kanouj, whether Mahodaya and Kalyan are identical in meaning, but whether the Chaulukyas were rulers of Kanouj during the period 752—997 Vikram. He has shelved or rather side-tracked the main issue and run away with his noble guesturic enterprise of establishing oneness of Kalyan Katak with Kanouj and thereby attempted to justify his opinion regarding the northern origin of the Patan Chaulukyas.

Dr. Buhler in Indian Antiquary Vol. 6 page 182-83 writes about the origin and ancestry of Patan Chaulukyas. "The question is now where Raji's home and kingdom was. The Gujarat Chroniclers state that in 752 Vikram Bhuvad, king of Kalyan Katak in Kanuj held Gujarat and destroyed Jaisekhar; that after him Karnaditya and finally Bhuvanaditya occupied the throne of Kalyan. The last being Raji's father. Mr. Forbs, Mr. Elphinstone and others have identified this Kalyan with the capital of the Deccani Chaulukyas, and have assumed that the Gujaratis are in error. I must confess that until very lately I have been of the same opinion. But a careful reconsideration of the questions inclines me to side now with the native writers. The fact that Kalyan in the Deccan was for more than eight centuries a Chaulukya capital, and that no famous town of this name has been traced in Kanuj, is no doubt a strong

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argument in favour of the European historians. It becomes all the stronger by the repeated statements of the Deccani Chaulukyas in their inscriptions that they conquered Gujarat, and by the fact that a grant of Chaulukya King Vijayaraj, dated Samvat (i. e. probably Saka Samvat) 394, or 472-473 A. D., has been found, which proves that the king held the Bharuch Districts. But the arguments in favour of the native statements appear still stronger. Firstly, the form of the family name used by the Deccanis slightly differs from that given by the Gujaratis. The latter always call themselves Chalukyas (whence Solunki or Solanki) and the latter are named now Chalukyas, Chalikyas, or even Chalkyas. Hence their modern descendants are called Chalke. I do not doubt that Chaulukya and Chalukya are only dialectic forms of the same name. But it is inexplicable why the founder of the Patan Dynasty should call himself Chaulukika if he came direct from Kalyan, where the form Chalukya was used. On the other hand, the difference would be easily explained if he was descended from a northern branch of the family, separated for a long time from its southern brethern. Secondly the Kuladevata, or family diety of the Deccani Chaulukyas is Vishnu, while the Gujarati Chaulukyas are Saivas. Thirdly, the cognizance of the former is the boar, and that of the latter, as grant No. 1 shows, the bull, Nandi. Fourthly, the name of the kings from Bhupati to Raji do not agree with those of the Vamsavali of the Deccani inscriptions. Fifthly, it seems certain that the relations between Mulraj and his Daccani clansmen were anything but friendly. After his accession to the throne he had to encounter an army under Barap, sent by Tailapa or Telingana. Sixthly, Mulraj as well as his successors, settled in Gujarat

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numerous colonies of Brahmins, who down to the present day are called Audichyas, 'Northerner'. He gave to them Sinhapura or Sihor, in eastern Kathiawad, Stambhatirtha or Khambay, and numerous villages in the country between the Banas and the Sabharmati. Now as a general rule, Indian Kings, on making new conquests, import people from their native homes if they do so at all. If, therefore, Mulraj had come from the Deccan, Gujarat would have been filled with Telingana and Karnata Brahmins. If, as the chroniclers say, he came from the north, the introduction of the Audichya Brahmins is at once explained. This last point is, in my opinion, one of the strongest arguments in favour of the native statement, and least likely to be reconciled with Elphinstone's theory. Several of the other points above mentioned may be explained away. Thus it may be contended that Mulraj changed his religion and his crest on succeeding to the Chauda throne, and accepted those of his mother's family. But though the adoption of a new diety is not a matter of great importance for a Rajput,—because, as I was told in Rajputana, a raja ought not to be exclusive in the point of worship, but favour all the various sects among his subjects,—ahd though the adoption of new armorial bearings may have occurred in other cases, still it would be desirable to have some proof (which has hitherto not been furnished) that Siva and Nandi were affected by the Chaudas. I must leave the reader to estimate the weight of each of the other arguments for himself. But in concluding this discussion I will add that the existence of a Chaulukya kingdom in Kanuj and the existence of another Kalyan are not so very incredible. There is a gap in the history of Kanuj from the times of Yasovarman, in the beginning of the eighth century, down to the end of the

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tenth century, when the Rathors appear as its lords. This gap very nearly corresponds to the period assigned to Bhupati and his successor, as the former is stated to have reigned in 695-96 A. D. and Mulraj's accession is placed in 941-42 A. D. Further, the Daccani Chalukyas assert that their ancestors came from the north, and ruled in Ayodhya and other towns, and from the Gazetteer of the N. W. Provinces it appears that Chalukya Rajputs are found in the Kanuj Districts to the present day. As regards the existence of another Kalyan, it ought to be born in mind that the name is by no means uncommon. Two towns of this name are well known and of great antiquity, viz. Kalyan, near Bombay, the Kalliance of the Greeks, and Kalyan in the Deccan. Less noted Kalyanpuras occur frequently on the map of India. Considering all these circumstances, I adopt the statement of the Gujaratis, and take Mulraj to have been the son of a king who ruled in Kanyakubja and who reconquered Gujarat, which had been an old dependency of his paternal empire."

Before saying anything about Dr. Buhler's statements we wold like to quote here Pt. Bhagavanlal Indraji. He opines in Bombay Gazetteer Vol. 1, Part 1, Page 156, "No materials are available to trace the original seat of the family or to show when and whence they came to Gujarat. The balance of probability is, as Dr. Buhler's holds, that Mulraj's ancestors came from the north." However he himself has given a different view on page 150 of the same book which runs "It is hard to say how much truth underlies this tradition. In the seventh century not Chaulukya but Pala Kings flourished in Kanuj. No place of importance called Kalyan Katak is recorded in the Kanuj territory. And though there was a southern Chaulukya

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Kingdom with its capital at Kalyan, its establishment at Kalyan was about the middle of the eleventh not in the seventh century. Further the known Deccan Chaulukya lists contain no king named Bhuvad, unless he be the great Chaulukya king Vijayaditya (A. D. 696-733) also called Bhuvanasraya, who warred in the north and was there imprisoned but made his escape. The inference is that the author of the Ratnamala, knowing that the Solankis originally belonged to a city called Kalyan, and knowing that a Chaulukya king named Bhuvad had defeated the Chavadas may have called Bhuvad, king of Kalyan Katak and identified Kalyan Katak with a country so well known to Puranic fame as Kanyakubja. This view is supported by the absence in the Prabandhachintamani and other old records of any mention of an invasion from Kanuj. It is possible that in A. D. 696 some king Bhuvad of the Gujarat Chaulukyas, of whom at this time branches were ruling as far north as Kaira, invaded the Chavadas under Jaisekhar."

Panditji seems to have been adrifting in the midst of vast and deep ocean of uncertainty and as such appears to be wavering in his view. Had it not been a fact he would have been sticking to one opinion either way. His arguments stand or fall with the statement of Drs. Bhandarkar and Buhler. And therefore we are undertaking the examination of these two doctors instead of Panditji. According to Dr. Buhler the father of Raji and grandfather of Mulraj was Bhuvanaditya who was the king of Kalyan. According to him the genealogy from Bhuvad or Bhupati down to Mulraj appears to be as follows:—

Bhuvad or Bhupathi

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XLVI

Karnaditya

|

Somaditya

|

Bhuvanaditya

|

Raji

|

Mulraj

We definitely know that Mulraj wrested the Gadi of Patan in 961 A. D. So his father Raji must have been flourishing some thirty years before. Thus the time of Raji might be 921 A. D. For his father Bhuvanaditya whom Dr. Buhler definitely says to be the king of Kalyan a time of at least thirty years is required. Hence his time would be 890-920 A. D. We fail to understand as to how such a statement has been made by an eminent antiquarian like Dr. Buhler and how further support is rendered by an equally eminent scholar Dr. Bhandarkar. We admit that the Patan House was not connected with the Kalyan House or Vatapi in the least. Besides we are of opinion that the Patan Chaulukyas were not also connected in any way with Kanouj. We are supported by the history of Kanouj itself which definitely refuses the existence of Chaulukyas even in the vicinity of Kanyakubja. Then what to speak of Kanouj itself?

During the period under review from 696-961 A. D. Kanouj was in the hands of:—

1. Moukharis up to 606,
2. Harshavardhan up to 647,
3. Arjun the Usurper up to 650,

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4. Ayudhas (family of Yasovarma) up to 783,

5. Palas of Patna up to 814,

6. Pratiharas up to 1020,

7. And then it passed into the hands of Kalchuris and finally fell to the lot of the Gaharwars (Rathod) and was snatched away from them after the death of Jayachand in 1194. Thus it is evident that neither at the time of Bhuvad in 696 A. D. nor at the time of Raji in 890-920 A. D. Kanouj was in the hands of the Chaulukyas. During the time of Bhuvad it was in the hands of the Ayudhas and during the time of Bhuvanaditya and his son Raji, it was in the hands of Pratiharas. Hence the theory of both the Doctors falls flat so far as occupation of Kanouj by the Chaulukyas is concerned. Such being the case we need not bother ourselves about Pandit Bhagavanlal Indraji.

So far the refutation of Bhuvad's connection with Vijayaditya (Bhuvanashraya) of Vatapi is concerned we are in absolute agreement with these eminent antiquarians but differ with their arguments. We are firm that whoever may be the father of Mulraj he had nothing in common with the Vatapi Chaulukyas. He was not even remotely connected with Vatapi. Had it been a fact that Raji, the father of Mulraj, was connected with Vatapi, his son would have taken pride of lineal connection which was in fact a matter of pride, and would have got it mentioned in his charter dated Maghabadi 15 Ravi Sambat 1045 Vikram (987 A. D.). On the contrary we find the following Viruds:—

राज हंस इव विमलोभय पक्षः। कमल योनिरिव विहित कमलाश्रयः। विष्णुरिव विक्रमा क्रान्त भूतलः। त्रयम्बक इव विहिता चलाश्रयः। शत मख इव विबुद्धानन्द जनकः। कल्पवृक्ष

इव वाञ्छितार्थ फल प्रदः । मेरुरिव सर्वदा मध्यस्थः । तोयधिरिव बहु रत्नाश्रयः । जलद इव सर्व सर्व्वानु कम्पी । सुरेन्द्र द्विप इव सदा दान तोयार्द्री कृत करः । चौलुक्यान्वयो महाराजाधिराज श्री मूल राजः । महाराजाधिराज श्री राजीसूतः । निज भुजोपार्जित सारस्वत मंडलौः ॥

For Mulraj himself and a mere mention is made of his father in quite an ordinary way. This mention of 'Maharaja' for Raji appears to be only a formality. We are supported in our contention by the claims of Tailap the restorer of Chaulukyan fortunes. The author of Champu Bharat, poet Ranna, who was a Court poet of Tailap, has given the ancestry of Tailap and joined directly with Vijayaditya of Vatapi.

From Vijayaditya (696-733 A. D.) down to Mulraj and Tailap there is a lapse of 228 and 238 years respectively. The difference of 10 years between the two is negligable but what a contrast. One's court poet neglects to write anything about his ancestry while the other's makes it a point to emphasise the question of ancestry and takes immense trouble to join it direct up to the immediate predecessor Vijayaditya. Such being the case we refuse to think even for a possibility of lineal connection with Vatapi for the family of Mulraj.

We are confident that no more attention is required on our part for the treatment of these eminent doctors and therefore we are turning our attention towards the Karnatak tradition quoted beforehand. If both the traditions (Gujarat and Kuntal) are placed parallel difference between them becomes visible at once. However we are dealing with it exhaustively. In this tradition the following points are vital:—

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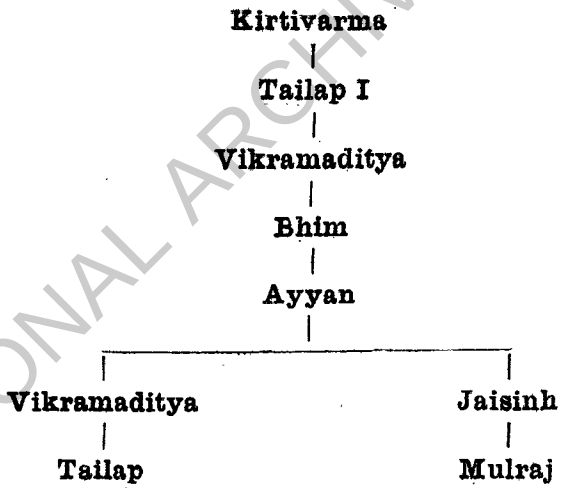
1. That father of Mulraj was one Jaisinh. He belonged to the preceding generation of Tailap the rescuer of Chaulukyan fortune.
2. Jaisinh fled from Deccan and sought refuge in the Court of Bhojraj the Saura Prince of Gujarat. His son Mulraj married the daughter of the king and succeeded his father-in-law, the Salic Law being set aside in his favour.
3. Mulraj succeeded in 931 A. D. and Tailap got the fortune of Chaulukyas in 973.

According to this tradition the genealogy of Mulraj, the founder of Gujarat Chaulukyan dynasty and Tailap the rescuer of Chaulukyan fortune is as follows:—



This genealogy is accepted by Mr. Rice as genuine and true. We have also got no objection, barring the portion connected with Jaisinh and Mulraj. The genealogy of Tailap is given by his court poet Ranna and copied by the authors of Jaisinh's inscription dated 946 and Yebur Silaprashasti. Re-

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peated study of these geneologies has not revealed the existence of any Jaisinh in the family of Tailap before him. Therefore we cannot accept even for a moment that Jaisinh, the alleged father of Mulraj, was connected with Vatapi Kalyan house of the Chaulukyas.

In refutation of our above contentions it can be said that Shasanas and Sila Prashastis give the account of rulers only and neglect totally the brothers of the rulers. We do admit and agree with our critics so far as their contention relating to the indifference of Prashastikars about the brothers and collaterels of rulers is concerned in general terms. But we cannot agree with them regarding the silence of Prashastis about Jaisinh, the father of Mulraj. The main cause of disagreement is the inscription of Mulraj himself which has already been quoted in the preceding paras and therefore we need not repeat over here the same quotation and arguments. However we are putting forward some fresh arguments in support of our contentions.

Mr. Rice says that Mulraj married the daughter of Bhojraj, the last Saura King of Gujarat. Here also he fails. The last king of the Saura (Chavada) dynasty was not Bhojraj but Samantsinh. Besides the Gujarat tradition stands in his ways. According to it, it is not Mulraj but his father Raji, who married a princess of the last Saura (Chavada) king. Over and above all this the difference of time between Mulraj and Tailap is 42 years. It makes entirely improbable for Mulraj to be a consin of Tailap, being a son of his father's younger brother.

However we agree with him that one Jaisinh of Vatapi line in fact had fled from Deccan and his son got footing in South

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Gujarat. Of course he was a younger brother of Vikramaditya and the acknowledged successor of the Vatapi throne. This Vikram was not father of Tailap but sixth in descent. Similarly Jaisinh was not his uncle but one of his descendants removed by six degrees. A son of this Jaisinh was Vijayasinh Kesari Vikram not Mulraj. He established the principality of Mangalpuri and not of Patna. Such being the case we declare that Mr. Rice's tradition is covered with false statements due to the ignorance of those who have been its custodians for the last several centuries. Otherwise it has got some true historical facts so far as the flight of Jaisinh's family is concerned.

Having dealt with both the traditions and all the aforesaid three schools of antiquarians we are reverting to the long left criticism of Bansda's tradition. After the treatment of Mulraj's ancestral question, the question of his descendants comes forward automatically. This question is naturally divided into two parts. Part first covers Mulraj himself, his descendants down to Dhavaldev as well as his own descendants. Part second covers the whole history of Bansda Chaulukyas.

The tradition points out that there was one Sidharaj Jaisinh in the family of Jaisinh whose Vanshaj was Dhavaldeva. He populated a new town Dhavalgadh after himself. Dhavalgadh is alleged to be the modern Dholka. The date of the cqnstruction of the said town Dhavalgadh is noted by the tradition as 1159 Vikram (1103 A. D.), Thus the question arises whether there was in 1159 Vikram any Dhavaldeva in the descent of Sidharaj Jaisinh.

Sidharaj Jaisinh ascended the Gadi of Patan in 1149 Vikram (1093 A. D.) when he was only a boy of 11 years. Therefore it is entirely impossible to think even for any

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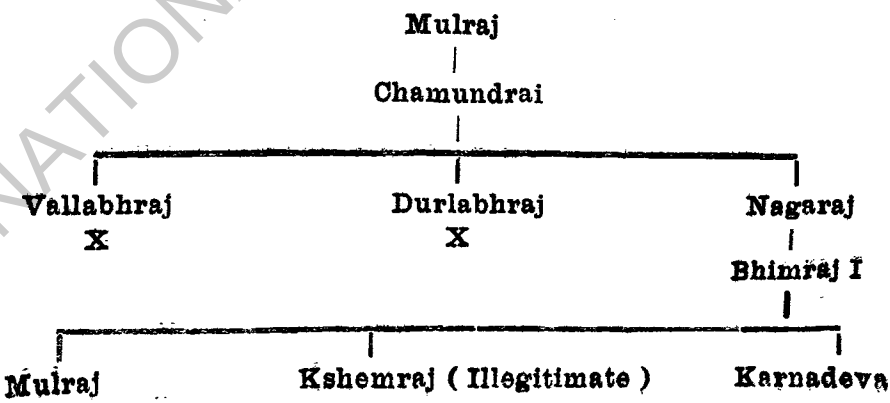
Dhavaldeva, in his descent, quite capable of populating a new town after himself independently in the year 1159 Vikram. At that time Sidharaj Jaisinh was himself a lad of about 20 years of age. Hence the statement of the Parampara is untenable.

It can be said against our contention that Dhavaldeva was not the son of Sidharaj Jaisinh. He may be of his family and may be either a cousin or an uncle in the collateral line and hence the statement of the tradition that Dhavaldeva the founder of Dhavalnagar was Vansaj (in the line) of Sidharaj Jaisinh.

With due regard to the preceding guesses of our critics we say that after a repeated perusal of the genealogy from Mulraj down to the last prince of the line we have not found any Dhavaldeva in the family, what to speak of any Dhavaldeva contemporaneous to Sidharaj Jaisinh. In spite of the fact that we have fully discussed the subject in all its bearings in our Chaulukya Chandrika Patankhand, we cannot help quoting the genealogy here.

GENEALOGY OF PATAN CHAULUKYAS.



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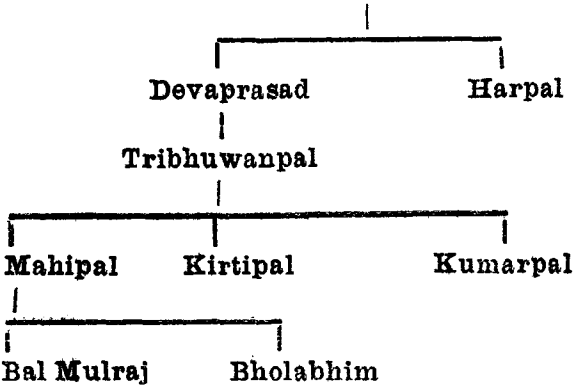

It will be evident from the genealogy that with the death of Sidharaj Jaisinh, who died at the age about 54 years in 1193 Vikram, the Patan house practically ceased to exist, therefore it would be ridiculous to think of even any Dhavaldeva in the direct or indirect line of Sidharaj Jaisinh. Hence we can say with all the emphasis at our command that this part of the tradition is a pure myth and a product of the fertile brain of Bards and therefore is unreliable.

After rejecting the first portion of the tradition we are driving our energy towards the later portion. The traditional genealogy consists of about 34 names from Jaisinh down to Maharawal Hammirsinhji. If even the modest average of 22 years 5 months, which is the average of contemporary dynasties, is allotted to the said 34 princes the aggregate number of years will be 759 years 6 months. As the time of Maharawal Hammirsinh ends in 1860 (1916 Vikram) and as the last portion of the tradition was written some two years before his demise, we will have to count the time of Jaisinh from that date.

Thus his time goes back to 1157 Vikram. This time is the beginning of his career. The tradition says that Dhaval-

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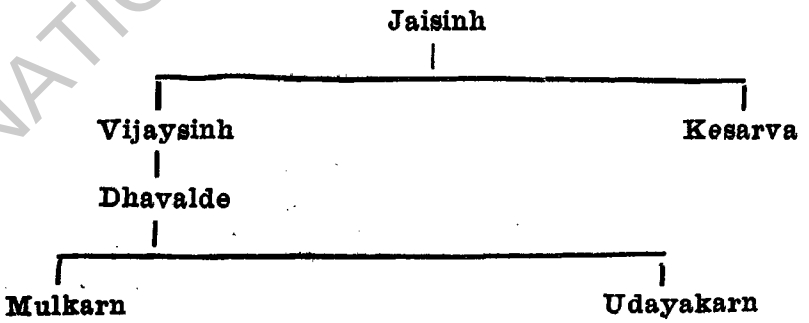
deva got Dhavalgadh founded after himself in 1159 Vikram. Hence the time of Jaisinh the alleged grandson of Dhavaldev goes forward to 1204 Vikram. On the other hand the time of Jaisinh has already been pointed out as 1157 Vikram. Thus there is a difference of 47 years. Under the circumstances we cannot accept Jaisinh the progenitor of Bansda as the grandson of Dhavaldeva.

We are supported in our contention by the Vasantpur Prashasti. The Prashasti in question is supported by the Charter of Vijayasinh, the valiant son of Jaisinh and the founder of Mangalpur dynasty. Besides this the statement of the said Prashasti is supported by the charter of Virdev and Karandev of Vasantpur. Over and above all this, the statements of the Prashasti are corroborated more than 90 per cent by the tradition itself. Hence we declare at the top of our voice that Jaisinh of the tradition is identical with that of the Prashasti.

After establishing oneness of Jaisinh of the tradition with that of the Prashasti we are undertaking the scrutiny of the genealogy of the tradition and Prashasti- For the said purpose we are giving below the genealogies on parallel line:—

TRADITIONAL GENEALOGY.



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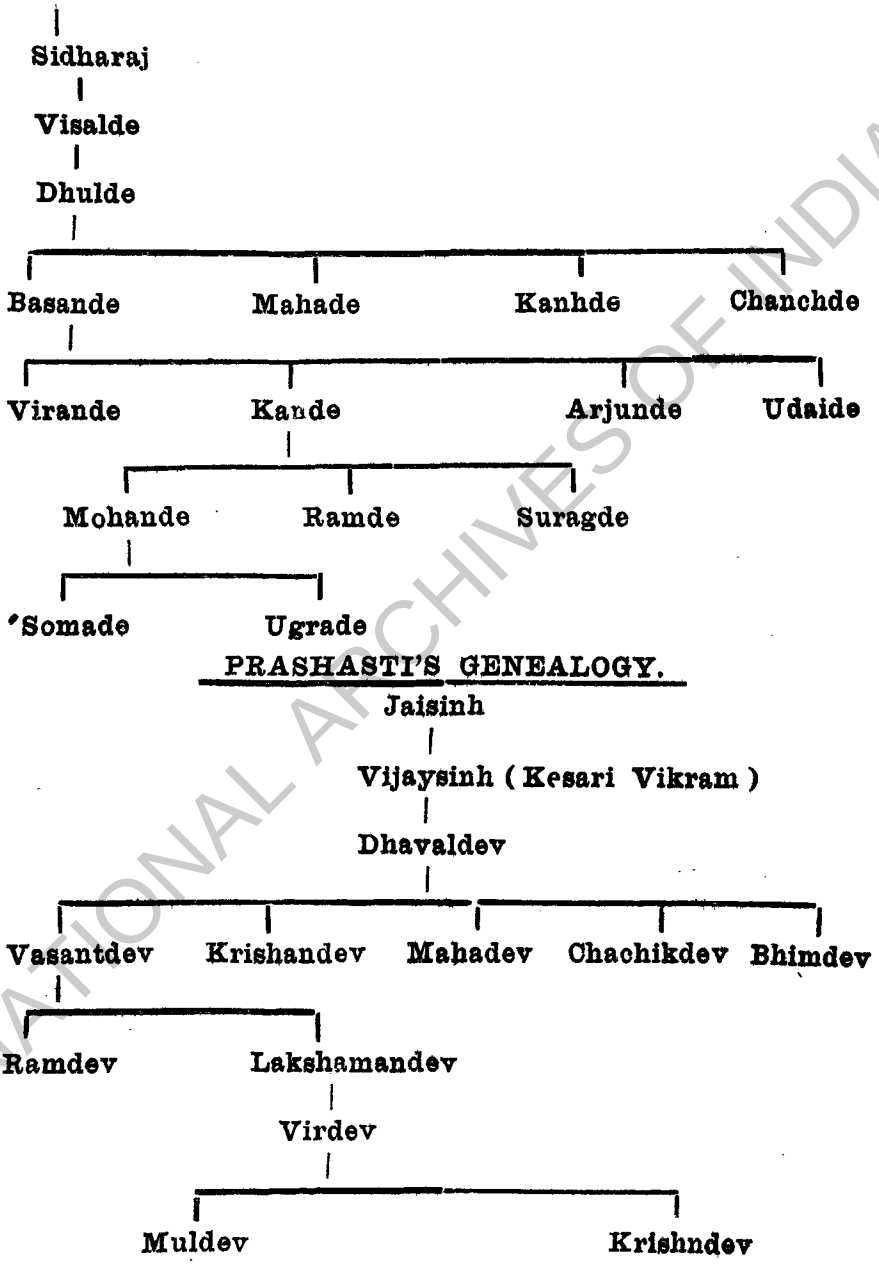

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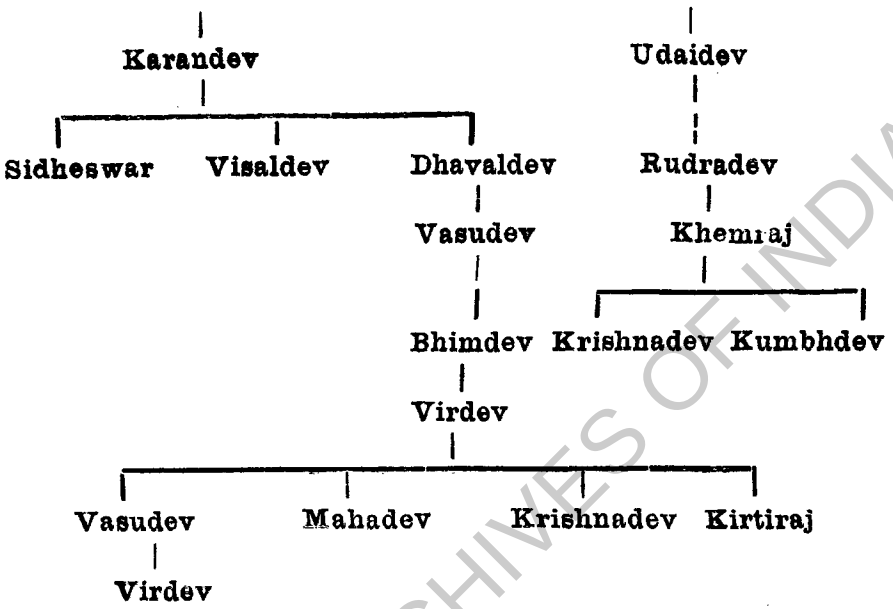

Comparative glance over these two genealogies reveals at once that there is 90 per cent unanimity amongst them. Amongst both of them the principal event is the establishment of Vasudevpur or Bansda. Hence it appears to be our first and foremost duty to find out or take into consideration the founder of Vasudevpur and Bansda. But we would like to take account of all the events from the very beginning. Accordingly we are taking them up one by one.

1. The Prashasti says that Jaisinh was blessed with only one son who was called Vijayasinh Kesari Vikram while the Parampara mentions two sons, Vijayatung and Kesarbaba. In our opinion the tradition writer has taken Kesari Vikram, which is in fact another name of Vijayasinh, another son of Jaisinh. Further on Kesarivikram in course of time has become Kesarbaba. If we accept that Jaisinh was blessed with two sons Vijayasinh

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and Kesarbaba, the Himalaya will not fall on us and crash rather smash our theory, because there is virtually no difference between the Prashasti and the tradition. However there is one vital difference and that difference is in respect of the name Jayasinh's son. The Prashasti names him Vijayasinh while the Parampara gives his name as Vijaytung. It is a well known fact that "Sinh" the ending portion of a name is written in various forms according to provincial instinct of the writer. They are Sinh, Singh and Sing. The last one appears to have become Sung and afterwards transformed into Tung.

2. Hereafter there is difference amongst the genealogies in the third degree. Prashasti names the prince Dhavaldev while the Paramapara says Dhavalde. This difference is very insignificant and deserves no comment from us at all and therefore we are passing over it and taking up the next one.

3. The Prashasti says that Dhavaldev had five sons viz., Vasantdev, Krishnadev, Mahadev, Chachigdev and Bhimdev while the Parampara allots him only two sons viz., Mulkaran and Udaikaran. This difference is a vital one. But the solution is not impossible. We find in the Prashasti in the fourth and fifth degrees Muldev and Karandev as father and son. Hence it appears that in the Parampara the names of the first three princes Vasantdev, Ramdev and Virdev have been dropped by the writers of the Parampara. This is not our guess only. We have got strong support from the Prashasti and the Parampara themselves. Further there is practically no difference between them but rather the unanimity is apparent. We find that after Muldev, in the Prashasti there are four princes Karandev, Shidheswar, Vishaldev and Dhavaldev but the Parampara gives after Mulkaran only three viz., Shidheswar. Vishal and Dhaval.

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There is only one difference namely that the Prashasti puts them as brothers but successive rulers while the Parampara makes them father, son and grandson. In our opinion the Parampara has taken them as father, son and grandson simply because they succeeded one after another. Besides there is a custom prevalent amongst Rajputs that one who succeeds the deceased Raja, whether he happens to be a brother, uncle, grand uncle or grandson, direct or indirect, is styled as son. Similarly in this case also the Parampara has taken them as such and mentioned them as father, son and grandson, but in fact they were brothers.

4. As regards the difference in degrees between the Prashasti and the Parampara, we definitely knew, that Muldev of Prashasti was killed by his own brother while he was a Yuvaraj and his father was succeeded by his son Karandev. It appears that both the names Muldev and Karandev are combined together as Mulkaran. We find henceforth virtually no difference between them. The Prashasti after Dhavaldev puts Vasudev while Parampara inserts Basandev. Further the Prashasti brings forward after Vasudev two princes viz., Bhimdev and Virdev while the Parampara mentions one only viz., Virdev. The name of Bhimdev in Parampara seems omitted by mistake.

5. Further on both the Vanshavalis under review give four sons to Virdev. Prashasti names them Vasantdev, Mahadev, Krishnadev and Kirtidev while the Prampara names them Kiratde, Arjunde, Kande and Udaide. Even after this difference there is unanimity amongst both the genealogies in other respects. According to the Prashasti after Virdev, his grandson, Virdev succeeded him on the Gadi. Hence it appears that in

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the long run the writers of the Parampara were confused on finding grandfather and grandson bearing the same name and therefore removed one of them from their list and continued the flow unhampered. Besides this we are of opinion that probably the name of the son of Virdev II was Kirtidev. As the Prashasti ends here we cannot say either way. However we are quite certain that our contentions are cent per cent true as we find complete agreement between the Prashasti and the Parampara so far as other events are concerned.

6. The most essential and deciding factor, of all the questions, is the establishment of Vasudevpur (Bansda). Hence we are diverting our attention to this problem alone. The Prashasti points out that the prince, who went to Vasudevpur, was Virdev, who had four sons, viz., Vasantdev, Mahadev, Krishnadev and Kirtidev. Vasantdev was killed in a battle while defending the capital. Afterwards Virdev, the king, gave in appanage Karmanya, Madhukarpur and Parbatya to Mahadev, Krishnadev and Kirtidev and after installing Virdev, the son of the deceased heir apparent, retired in the jungle. While the Parampara says that Birandev, who went to Bansda, had three brothers Premde, Kunde and Gujde. They received in Jagirs, Parganas of Pipalwada, Kamlej and Bhalad respectively from their brother. There is an insignificant difference of names between the Prashasti and the Parampara, otherwise complete agreement is visible. The principal event is the going of Virdev or Birandev to Vasudevpur or Bansda. In this respect there is unanimity. Therefore the difference of names being secondary can easily be ignored. As soon as this secondary difference of name is ignored there is automatically a well established and unshakable agreement between

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the Prashasti and the Parampara.

Having dealt with the Prashasti and the Parampara elaborately and establishing harmony between them we are taking up another angle of view in support of our contentions. The Virude of the modern Bansda house is 'Vasudepur Naresh' and the State is named as "Sansthan Bansda Prant Vijayanagar or Vijaypur". Therefore the deciding point of their migration from either north (Patan) or south (Banbasi) would be the association of Vijaypur or Vijaynagar with the State. Repeated study of the Parampara has failed to reveal any connection of Modern Bansda with either Vijaynagar or Vijaypur. This silence on the part of the Parampara is all the more conspicuos. We find that the Parampara has got Prantij Vijapur on the outskirts of the route taken by Dhavalde's descendants, from Karligadh to Virpur, Jambusar, Surat and finally to Bansda. There is a striking similarity between Prantij Vijapur and Prant Vijaypur still the absence of any reference in the Parampara drives us to the conclusion that the writer of the Parampara was quite ignorant about the association of Bansda house with Prant Vijaypur or Vijaynagar otherwise he would have made some sort of story. Besides this it lends indirect support to our contentions that the present Bansda has nothing to do with the Patan Chaulukyas. Such being the case the question arises as to why the Bansda house is so particular to associate Prant Vijaypur with the name of the State even to the present day. For finding a favourable solution of this question we will have to explore very minutely the various inscriptions and Prashastis relating to Vasudevpur.

We are lucky enough as the first glance over the Prashasti reveals the association of Vasudevpur house with Prant

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Vijaypur from the very beginning. The following couplets of Vasudevpur Prashasti (vide Chaulukya Chandrika Lal Khand)

"श्री जयसिंह देवस्य चात्मजो विजयाभिधः ॥
चौलुक्य वंश तिलको वभूव भू भुजश्चादौ ।।३॥
योऽधिष्ठतस्सु नगरं स्व प्रान्ते विजया पुरं ॥"

point that Vijaysinh, the son of Jaysinh, got populated a village Vijaypur in his own Prant. The Prashasti in question is not only a solitary supporting pillar of our contention but the inscription of Vijaysinh himself says a lot about Vijaypur. We have fully dealt with these inscriptions in our Chaulukya Chandrika Lat Khand still we cannot help quoting the original from the said inscription. "एकदा साम्राज्यस्य विजय प्रान्तान्तर्गत विजयपुरे प्रति वस्तस्म तपत्यां स्नात्वा" It says that Vijaysinh while staying at Vijaypur in Prant Vijaypur made a gift of village Vamanvalli to Somasharma. Thus the association of Prant Vijaypur with Vasudevpur house is established beyond any shadow of doubt. As the modern house of Bansda is associating itself with Prant Vijaypur even at present, it clearly indicates that the lineal connection of Bansda goes to Vasudevpur instead of Patan and thereby establishes its descent from Vatapi Kalyan. Further on the Prashasti says that a new village Vasantapur was populated where in course of time the capital was removed from Mangalpuri. This Vasantpur seems to have been transformed into Antapur Bisania in the tradition. On its onward march it says that Vasudevpur was founded, in commemoration of prince Vasudev, by his son Bhimdev. This very Vasudevpur is Bansda of the tradition.

Besides this we have got a very strong connecting link to join conclusively the modern Bansda with Vasudevpur,

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At Nawanagar, the former capital of Bansda, there is a ruin called Rani Dehra. In the Dehra there are twenty female and one male statues. The present house is adoring these Pratimas as the statues of its ancestors. Minute study of these Pratimas reveals that they totally correspond with the statement of the Prashasti and thereby establishes the connection of Bansda with Vasudevpur.

There is a hearsay prevalent that Virsinh, who had a hundred Ranis, fell fighting against the Mleckhas and his Ranis became Satis. However this hearsay is supported by the tradition with slight difference. In our humble opinion both the Parampara and the hearsay are mistaken. Neither Virsinh had hundred Ranis nor was he k lled in the battle. It will be evident, to critical students of art, at once that the carvings of these statues unequivocally support us. Even to a layman a glance over these twenty female Pratimas reveals that neither were they all Ranis nor wives of one. But it is certain that almost all of them became Sati. Out of these twenty Pratimas there are very few which can be accepted as belonging to Royal family. Out of them there are only two who deserve the style of Rani or Yuvarani. From these two, there is only one who seems to have become Sati. This pratima has got a figure of a maid on the right side and on the left there are figures of Sun, Moon and Swastika. These are apparent signs that she became Sati. The remaining statue has got an elephant carved below her feet. This clearly shows that the statue represents a Rani. Besides this it shows that she had followed those females who went there to become Sati.

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We are supported in our contention from the carving of the male statue. This figure is accepted as Maharaja Virsinh. However there are some striking features in this male statue. Instead of a horse which is the favourite mount for the Rajputs, we find a palanquin. In the midst of the palanquin there is a sword. Over and above all this we find that the carving does not denote that the statue in question is the statue of a warrior. On the other hand it clearly establishes the character of the statue as that of an aggreived person who had lost all interest in the world and thereby gained calmness. Besides this the posture of the figure shows that it is the statue of a man who had determined to renounce or had already renounced the world.

The figure is carved in position of Padmasan with a rosary hanging in his right hand. The carving in question does not at all represent the figure of a man who was killed in the battle field. On the contrary it shows that the man who is represented was either a Mahant or a retired king. We cannot accept this statue as that of a Mahant. The existence of the sword in the midst of the palanquin clearly shows that the figure carved does not represent a Mahant but a Prince.

This description of the carving directs that the king of Vasudevpur was an old man who had lost all his near and dear relations even the Yuvaraj and several members of his family including the Yuvarani were going to be Sati. The old and invalid king in the palanquin and the Rani on the elephant are following the would be Satis to the burning ground. The Yuvarani is distinguished by the carving of her maid on her left side and that of Sun, Moon and Swastika on right.

The study of these Pratimas supports the statement of the

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Prashasti. The Prashasti says that the Rajkumar of Vasantpur was killed while defending the capital, which was looted by the enemies and the Royal family sought refuge in the jungle. After sometime Virsinh the old king went to Vasudevpur, he called the citizens and installed on the Gadi his grandson and retired. While dealing with the Prashasti in our Chaulukya Chandrika Latkhand, we have stated that Virsinh the aged king was most probably either seriously wounded or was an old invalid. Now this carving on the statue supports our contention.

There are two more points wihich we cannot help mentioning here. At Nawanagar there is a temple called Kardameswar. This temple in question appears in name to be that of Mahadeva but at present there is no image at all. Inside the dome there are paintings of great value. The painting in question is the scene of Aswamedh. The sacrificial horse and the family diety of Chaulukyas of Vatapi are occupying prominent position. This temple is claimed by the present Bansda House as thier national monument. This claim of theirs is supported at least by the Marathi historical records. Now the question arises regarding the age of the temple and whether the present Bansda house was in existence at that time. The construction of the temple clearly shows that its age is not less than six to seven hundred years. However we admit that the temple has gone several repairs and as such its main structure has received radical changes. Still its main Chaulukyan features have survived in the shape of the painting. At the time of its construction the Vasantpur Chaulukyas were masters of the place and who are admitted to have populated the town in question.

The second point is the insignia of the present house.

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Statue of Rani Dehri at Nawanagar, the old capital of Vasudevpur.
Plate No. 10.

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The insignia contains two figures of a peculiar animal which resembles a boar and a bear. We reject any possibility of bear as it has got nothing to do with any of the past or present houses of Chaulukyas. The Chaulukyas of Vatapi had the figure of Boar on their banner and seal. The Wengi Chaulukyas also had the same seal and banner but later on replaced it by a tiger. The Patan Chaulukyas had a figure of a Bull on their seal and Banner. The Nandipur Chaulukyan had their insignia bearing a figure of Mahadev. And the Vasantpur Chaulukyas also had a boar. Therefore we declare that these two figures on the Royal insignia of Bansda are Boars and not bears and it therefore indicates the connection of modern Bansda with Vasantpur.

In the end, taking into consideration all these facts, we diclare that the modern Bansda house is the only scion of Vasudevpur and the indications of the lineal connection are :-

1. The Virud "वासदपुर नरेश"
2. The name of the State "सस्थान वासदा प्रान्त विजानगर या विजापुर"
3. The Royal insignia bearing the figure of Boar with the epithet "वंशेष्वपि चन्द्र कुमुद विकासकः"
4. Their claim for Rani Dehari and Kardameswar at Navanagar as their national monuments.
5. Their claim for existence in this very part of the country for the last seven hundred years.
6. Their claim to be the descendants of the family which was formerly at Anatapur (Basantpur) and had later on migrated to Bansda.
7. Their claim to be descendants of Birande (Virdev) the founder of Vasudevpur the modern Bansda.

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8. And similarity of their family tradition with the statement of the Shasanas and Prashastis of Vasudevpur.

The connection of modern Bansda house having been established with the Vasudevpur Chaulukyas beyond any shadow of doubt we declare them as come down from the Chaulukyan house of Vatapi Kalyan as sole surviving family.

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History of Vasudevapur.

CHAPTER I

Jayasingh. (Banabasi Yuvaraj)

In the preceding Chapters of forewards and preface we have established beyond any shadow of doubt, that the Chaulukyas of Basudevapur (Bansda) are descendants of the second Chaulukyan dynasty of Batapi. Their immediate predecessor was Trailokyamal Virnolamb Pallawaparamanadi Jayasingh, the third son of Trailokyamal Someswar I,, the sixth king of his line. Jayasingh was ruler of Banabasi twelve thousand and was styled as Banbasi Yuvaraja. Under his sway besides Banabasi twelve thousand were many other provinces such as Taladawadi, and Santalika etc. We have already given a full description of Jayasingh's Territorial possession in our book, "Chaulukya Chandrika Part III, Lat Basantapur Khand". Therefore we need not repeat the same over here.

Due to some differences with his second brother Vikramaditya, king of Batapi, Jayasingh resorted to arms and started with large army against Vikram. Victory after victory was achieved by Jayasingh, over Bikrama's army and he proceeded towards his capital and he encamped on the bank of "Bhima river" where a fierce fight was fought between the two brothers, and unfortunately, the army of

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Jayasingh was terrified by the attack of a mad elephant and bolted away pell mell. Thus a good opportunity was offered to to Vikramaditya, who took the full advantage of the situation and effected a crushing defeat over Jayasingha. His encampment was burnt, treasures looted and women of the Harem made captives. However with great difficulty he escaped imprisonment, with members of his family and took refuge in deep forest.

After some times according to the prevalent tradition in Mysore and the country around, Jayasingh emigrated to Gujarat, but we have already shown that, it was his son "Vijayasingh Kesari Vikrama" who came down to Gujarat and and found a footing for himself, on the borders of "North Kokan", the present Thana District and South "Lat" i. e. south Gujarat, the Modern Surat District and country around, West of "Khandeah" and Southwest of Malwa. He made Mangalpuri, the modern Mangaldeva, in Songadha Taluka of Baroda State, his Capital.

Before further dealing with the history of Basudevapur (Bansda) we think it incumbant upon us to deal in detail with the antiquities of Banabasi and to give a full account of Jayasinhg's acquisition of Banabasi twelve thousand, we, therefore, give some account of Jayasing's occupation of Banbasi below.

On the eastern boundary of North Kanara district in Bombay Presidency, at the Bank of river "Varda" there is a fortified town called Banabasi. The past glory of the town, is represented by several dozen big temples. Besides this the legendary tradition and antiquity indidicate the existance of Banabasi, eversince this world was created. In

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"Krita-Juga" Banabashi was named as "Kaumudi" in "Treta" as Jayavati or Baya Jayavati", in Dvapar as Vaindavi and in Kali-Juga, it is called by its present name Banabasi.

Whether we agree with this legendary antiquity of Banabasi or not, but it is certain that the antiquities of Banabasi, dates at least some more than two thousand years and the name Banabashi and Jyavati seems to be older than others.

In Mababbarat, we find, three names used for Banbashi. They are—Banabasaka, Banabashin and Vanabasa. Mr. Wilson has taken these three names as one and the same and interpreted as indicating a country. We totally agree with his interretations. Mr. Fleat, in the dynasties of Kanara districts, has interepreted these names indicating the place of Pandvas sojourn, but we are afraid, that we cant agree with him, as his interpretation is quite contrary to the statement of Mahabharat itself. He has based his interpretation, on the prevalent tradition in Southern India about the Pandva's sojourn during their exile. There is not a single district in India where this sojourn of "Pandvas" is not located by the people, but Mahabharat places distinctly their exile, in northern India and their concealment in Matsya country, the modern Jaipur and the cantry around in Rajaputana. Under this circumstance the version of Mr. Fleet cannot be accepted.

Mr. Fleet has further based his theory, on the statement of Ballegaon, (a town some sixteen miles off Banabasi) inscoription. But there also he is totally mistaken, as the statement of the said inscription clearly

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indicates that the Pandavas during their "राजसूय यज्ञ" "Rajasuya Yagna" made five temples at Ballegam. Hence it is not proved, even after accepting the statement of this intcription in total, that the Pandavas spent their time of exile at Banabasi. In our opinion this inscription corroborates the statements of Mahabharat, that the Pandavas in celebrating their, successful military expedition in south, made five temples around Banabasi. Therefore Mr. Fleet's gesture falls flat.

The first historical reference of Banabasi is found in Mahabansh, a book of great antiquity. We find in Mahabansh, that Ashok the great, in the eighteenth year of his reign, called an assemblage at "Patliputra" and after the dispersal of that assembly, deputed "Rakshita" as a missionary to Banabashi, for propagating the doctrine of Lord Budh. The second historical reference of Banabasi is found, in the Carla (West of Poona) Cave inscription. We find in that inscription, that Bhutapal, the builder of the said Cave, was an inhabitant of Bayajayavati. This Carla inscription is dated forty-three years before Vikram era. The third historical reference of Banabashi is found in Pandava Layana (near Nasik) Gufa inscription. This inscription is dated one hundred and seven Vikrama. The fourth historical reference is found in the book of Egyptian geographer Ptolemy, who has named Banabasi as Banabasi. The time of Ptolemy is two hudred and seven Vikrama.

After this we enter into the settled historical field of Southern India. First of all we find Banabasi under the "Haritiputrakadambas". We find in the Ballegam inscription (dated 225 Vikrama) that the first king of the Kadamb

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dynasty was Trilochan. The Kadamb's rule lasted till 607 Vikarm. The Chaulukyas of Batapi wrested Banabasi from the Kadambas, A perusal of the Chaulukyan history shows that the rise of the Chaulukyan power in Southern India was a contemporary event of Kadamba's rise. We find a clear mention in Manglish inscription, that Kirtivarma first was the conqueror of Kadambas, but they were not totally destroyed. It was reserved for his son Pulakeshi, the second, who laid seige of Banabasi for a considerable time and afterwards totally overthrew the Kadambas. This event is recorded in Ayahole inscription dated 691 Vikrama. The Chaulukyan power was turned aside in Vikram 827 by the Rastrakutas. The Rastrakutas were duely turned out by Tailap a scion of last Chaulukya Prince of Vatapi. Banbasi came under the sway of Tailap with the government of Vatapi. He made his intimate friend Bhimaras Samantraja Governor of Banabasi. Under the sway, of the second Chaulukyan dynasty was the whole table land of Kanra. The centre of their power was Kuntal. In Kuntal most of the portion of Banabasi twelve thousand was included.

During the time of Tailapa's successor Satyshraya II, Bhimaras was in charge of Banabasi together with Kisukada and Santalika. Vikramaditya, the successor of Satyashraya, took Banabasi under his direct charge. Jayasingh, the son and the successor of Vikramaditya, handed over the government of Banabasi to Mahamandaleswar Kadambaras Satiganchhata, a scion of Kadamba dynasty. Besides the government of Banabasi he was given charge of Santalika thousand and Hamaway five hundred. During the reign of Jayasing's successor

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Ahomal Someswara Banabashi twelve thousand was under the charge of Mahamandaleswar Hari Kesari.

After sometime Someswar Ahomal took back the Government of Banabasi from Hari Kesari and gave it in Jagir to his secend son Vikramaditya, in the year 1110 Vikram. During the minority of Vikramaditya, his mother, Mayalal Devi was managing the affairs of Banabashi through Hari Kesari and she continued in the charge of Banabasi till 1113 Vikram. In the year 1125 Vikram, the charge of Banabasi affairs was made over to Kadamba Banshi Mahamandleswar Kirtivarma second and he continued in the management till 1133 Vikram. In 1134 Vikram, the management of Banabasi was made over to Mahapradhan Dandnayaka Brahmadeva, who remained in charge of Banabasi till 1136. This year the charge of Banabasi was made over to Trailokyamal Virnolamba Pallvaparamanadi Jayasingh, who began to rule over Banabasi with the Title of Banabasi Yuvaraja. This Jayasingh is the progenitor of Basudevpur (Bansda) Chaulukyas. Therefore we confine our attention upto this account of Banabasi.

We have already quoted, in our book "Chaulukya Chandrika Part III Lat Basantapur Khand" the Sasan of Vijayasingh, the son of Jayasingh, dated 1146 Vikrama. The said inscription reveals that besides the Government of Banabasi twelve thousand there were several other provinces under him, such as Tardawadi, Porvindu, Nolambadi, Santalike, Velwola, Pullagre and Vasawali. Therefore it is desired that the geographical situation of these provinces, should be ascertained. Perusal of Dr. Fleet's book, the dynasties of Kanara District, reveals that the name of Banabasi and

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neighbouring country was Kuntal, and within said Kuntal, the provinces of Vallagamba, Harihara, Hampey, Laxameswar, Gadag, Lakundi, Kakanur, Konur, Kalabole, Danti, Manoli Pattadkal, Kalyan, Banabasi, Hangal, Hayawe five hundred, Hawasi twelve thousand and Banugram seventy, were included. But the real division of Kuntala was Banabasi twelva thousand, Punugal five hundred, Puligri three hundred, Velvola six thousand, Kellawadi three hundred, Kisukad seventy, Wagdage seventy and Taradwadi thousand.

Whether the Geographical situation of Kuntal, with its all division aud sub diviseons, is ascertained or not, we have nothing to do, because our concern is not to ascertain the divisions of Kuntal. Our main concern is to find out the geographical location of Jayasingh's possession. That concern of ours is fullfilled by the statement of Mr. Fleet. We find in that almost all the provinces under Jayasingh. We have now only to ascertain the location of these provinces and their present situation.

(1) The Ballagambe and and Harihara divisions of Kuntal are in Mysore state.

(2) Hampey is in Bellary District of Madras Presidency.

(3) Lakshameswar, Hangal, Gadge, Lokundi and Hangal are in Dharwar District of Bombay presidency.

(4) Kakanor is in Nizam Diminion.

(5) Konur, Kalhole, Sandavti, and Manavli are in Belgam District of Bombay Presidency.

(6) Pattadkal, Batapi and Taradwadi are in Bijapur District of Bombay Presidency.

(7) Banabasi is in North Kanara of Bombay Presidency.

(8) Hayagame is in Kokan tract of Bombay Presidency.

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Thus it is clear that the ancient Kuntal was consisting of certain portion of Mysore state, Bellary District of Madras, Dharwar, Belgaum, Bijapur, North Kanara and Kokan of Bombay Presidency and some portion of Nizam's State. The Banabasi town is situated, in the South-east of North Kanara, at the Bank of Warda river. Banabasi is bounded on South west and North by Kanara District, on North west by Dharwar District. and on South by Mysore State. The situation of Banabasi is now fully traced and we turn to the History of Jayasingh.

There are hundreds of Inscriptions which have got direct or indirect references about Jayasingh and events connected with his life, Military career and Territorial acquisitions. But the following inscriptions dating from 969 to 1003 Shak:—

1. Arakiri Prasasti dated 969,
2. Neralgundi Prasasti dated 976,
3. Jating Rameswar Prasasti dated 993,
4. Hulegal Prasasti dated 995,
5. Achapur Prasasti dated 1001 and
6 & 7. Tumbar Hosaru Prasasties dated 1002

are exclussively devoted to events connected with Jayasingh. These inscription are incorporated in our "Chaulukya Chandrika Latkhand" and are fully commented upon wherein threadbare exposition of all facts and events are given.

Perusal of these inscriptions shows that Territories, mentioned above, came in his possession at various times and occaissions. Some of his acquisitions came to him from his father in 969 and 975 Shak, some from his eldest brother Bhuvanmal Someswar in 991 and 996 Shak and others from

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Vikramaditya with the Title of Banabasi Yuvaraj. Jayasinh was a hero of many battles. He had carried many successful Military expeditons and fought many battles of his father and brothers Bhuwanmall Someswar and Vikramaditya He taught a lesion to the kings of Sihgal, Kanchipur, Chedi and Lat and was called by the nickname of Sihghi or Singhan and Kanchipur Kalanal. His Biruds were 'चौलुक्य चूड़ामणि कडनत्रिनेत्र त्रैलोक्यमल्ल वीर नोलम्ब पल्लव परमनादि क्षत्रिय पवित्र अनग अङ्कारं शरणागत वत्सल तथा काञ्चीपुर कालानलं". He was hoodwinked by Vikramaditya and therefore he resorted to Arms. First he was victorious but unfortunately was completely routed and over thrown.

Bilhan, the Court Poet of Vikramaditya, has given a vivid but polished account of the conflict, between Vikramaditya and his brothers Bhuvnmall and Jayasinh and has directly thrown the responsibility of the conflict upon them. Besides this he has depicted a very good and charactorestic picture of Vikramaditya. But we are certain that on a comparative study of Bilhan's book with those of other contemporary Epigraphic records, the hollowness of his claims will be apparent at once. Before saying anything further we would like to quote here in detail first from Bilhan's account and then indulge ourselves in its examination.

We have already mentioned that Jayasinh acquired his territorial acquisitions from his father and both the brothers, Bhuvanmal Someshwar and Vikramaditya. We are now particularising his various acquisitions with a view to get at the root of the causes of his conflict with Vikram. Jayasinh got Kogali in Jagir from his father in 969 Shaka and he further got many provinces in 976 Shaka.

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He was administering these provinices quite independantly. He was issuing Shasanas as a Feudatory King acknowledging his father as his overlord. His Shasanas reveal that his Biruds were those mention in preceeding pargraph. His father Ahomall Someshwar died on Sunday Chaitra Krishna 8th 990, Shak. He was succeeded by his eldest son Bhuvanmall Someshwar after 15 days.

After ascending the Gadi Bhuvanmall Someshwar bestowed many provinces upon Jayasinh. In two of his inscriptions dated 993 and 995 Shak, he acknowledges Bhuvanmall Someshwar as his overlord. We find from two other inscriptions of Jayasinh dated 1001 & 1002 that he was governing Banbasi with the title of Banabasi Yuvaraj and was acknowledging Vikram, his second elder brother, as his overlord. Not only this, but we find Jayasinh as the strongest supporter and protetor of his kingdom.

Over and above all this we definitely know from Tumbar Hosaru inscription dated 1003 Shak that Jayasinh was governing Banabasi, Kesubalal, Pattadkal, and many other provinces and his valour was shining very high in the sky of name and fame. He was the standard bearer of Chaulukyan Empire and was carrying successful military expeditions from Sinhaldweep in South to Chedi in the North. We also definitely know that before 1014 Shak Jayasinh was deprived of his possession and was seeking shelter in deep jungles and caves of unsurmountable mountains. Finding Jayasinh thus overthrown and a political refugee without a home and a hearth, the question, as to what was the cause of this sudden disrupture in the harmonious relations of these two brothers, naturally arises itself.

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Kavi Bilhan in Canto III Slokas 22-74 writes:--

"Vikramaditya was most valorous, enterprising and warlike amongst all the brothers. Finding him as such his father Ahavamall Someshwar wanted to install him the Yuvaraj of the Chaulukyan Empire, but he refused the offer saying "it was improper to install the 2nd son in the presence of the eldest the rightful successor" and as a sequence of his refusal Bhuvanamall Someshwar was made the Yuvaraj."

In spite of the fact that Bhuvanmall became Yuvaraj and his responsibilities and duties to the state were more than those of others. Vikram used to accompany his father in all the military campaigns and shared the burden of administration of the Empire with his father. Vikram routed the Chola King, the family foe and annexed his territories. He further helped the Parmar king of Dhar and got his kingdom restored to him. Afterwards he attacked the kings of Goud and Kamrup.

Further Bilhan writes in Canto IV Slokas 2--18:--

"Vikram defeated Kings of Chola and Sinhal. Afterwards he annexed the city of Gang Kanda and proceeded towards Chola where he looted Kunchipur the Chola capital."

In Slokas 45-48of the same Canto he narrates the events of Vikram's victory over Wengi. In Slokas 45-48 he refers to the death of Vikram's father. In slokas 85-108 he says that Vikram placed all the booty of his exploit at the disposal of his brother Bhuvanmall Someshwar. Shortly after wards the king began to be a tyrant and began to persecute his subjects on flimsy grounds. Such occurrences were the order of the day. This tyranny of the new king made Vikram very angry and he began to protest openly

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whereby ill feeling between the brothers sprang up and the possibility of an armed canflict became evident. With a view to avoid this, Vikram left the capital accompanied by Jayasinh and they together proceeded to Banabasi.

In Canto VI. Bilhan writes that "Bhuvanmail Someshwar attackd Vikram but was repulsed on the bank of Tungabhadra."

In canto VI. he writes that Vikram established an alliance with Chola kings and with a view to cement further the newly established friendsnip, he married the daughter of his new ally the Chola King. After narrating this event he writes in slokas 5 5--61 that after his defeat Bhuvanmall Someshwar concluded an agreement with the Wengi king and proceeded to fight with Vikram. But in this battle too, he was vanquished, and made captive and dethroned. In the end, Bilhan depicts that even after defeating and dethroning Bhuwanmall, Vikram was not willing to ascend the Gadi. But Bhagawan Shankar appeared and directed him to ascend the Gadi himself and he camplied reluctantly. Thus the crown of Chaulukyan Empire was thrust upon Vikram which he accepted. Vikram after ascending the throne made Jayasinh the Yuvraj of Chaulukyan Empire and handed over to him the government of Banbasi. In Cantos XIV Slokas 73--85 Bilhan writes:--

"Vikram after marrying Chandralekha, the daughter of Silhara king of Karhatak, returned to his Capital and was enjoying his honey-moon. He spent lot of time in enjoyment. All of a sudden, one of his faithful adherontes, in the secret service, appeared before him and submited that his younger brother Jayasingh, with a view to wrest the throne, had accumulated great wealth by means of unheard

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of tyrany inflicted upon the populace, besides entering into an alliance with the Chola king. Over and above all he gathered a big army of Aborigines and was said to have waiting for a good opportunity to march against the Capital. Having heard this from his men Vikram deputed an Emissary, with a veiw to find out the real things, who on his return corroborated the aforesaid statement made by the men of the Secret service,

Even after the corroboration of Jayasinh's rebellious activities by his emissary, Vikram was not inclined to raise his hands against his younger brother, and he deputed another emissary to bring round Jayasingh, who however refused to listen and started with his vast army against the Capital. On his way he began to burn villages belonging to Vikram and inprision those who were attached to their king. Thus burning villages after villages, imprisioning the people and creating havoc in the minds of Vikram's subjectes, Jayasingh reached to the bank of the Krishna and encamped there."

This news of Jayasinh's atrocities and his encampment on the bank of Krisnna was ignored by Vikram for some time but in the end he was compelled to array his forces against his aggressive brother. However both the armies met in the field. First Jaysing was victorious but was defeated in the end and took refuge in the jungles. Where from he was caught by Vikram's men and brought before him but was pardoned."

After writing this much account Bilhan loses sight of both the brothers and devotes himself to eulogising his master Vikram. We are aggrieved to note that Bilhan in the zeal of his faithfulness to hid master had thrown the responsibility upon

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Bhuvanmalla Someshwar and Jayasingh and had thus betrayed sheer partiality. Any unbiassed student of history will find atonce that Vikram himself was accused of conspiracy and entering into secret treaties with the traditional enemies of Chaulukyan Empire. We would be failing in our duty if we pass over without finding out the causes of the conflict. Bilhan writes "Vikram being annoyed by the tyranny of Bhuvanmall Someshwar left the capital with a great army accompanied by Jayasinh. In our humble opinion neither the army nor Jayasinh would have cansented to accompany him unless they had some preconsultation with a view to win over them. A lot of things might have been said by Vikram against the king. Thus the conspiracy in main was caused by Vikram. Winning over of Jayasingh clearly indicates that when Vikram returned after his southern expedition and found Bhuvanmall Someshwar on the throne, he was overwhelmed with grief and jealousy but he bided time by mute submission. Besides, he found Jayasingh an adherent of Bhuvanmall Someshwar who had bestowed upon him various provinces in Jagir and thereby secured his allegiance.

When Jayasingh had no grievance he would not have consented to join Vikram unless some better prospects were offered to him. Thus Vikram was not only accused of conspiring against Bhuvanmall Someshwar but of spreading false rumours against the king, and he was winning over the army as well as his friends and followers. We can easily presume that Vikram procured the alliance of Jayasinh by giving definite promise to acknowjedge him as his successor. This is not only our conjecture but a concrete fact and it is quite evident from Vikram's behaviour, seen in his conferring various

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provinces in Jagir and in bestowing the title of Banbasi Yuvaraj upon Jayasinh. Not only this but Vikram also conferred upon Jayasinh the Jagir of Kusu Ballal Pattadkal the herditary Jagir of the Yuvaraj of Chaulukyan Empire, otherwise the title of Banbasi Yuvaraj would be meaningless.

Had it not been a fact that the title of Banbasi Yuvaraj as well as the conferment of the Province aforesaid was prearranged between Vikram and Jayasinh, the former would have objected in the very beginning. However we find that Jayasinh ruled over Banbasi from St.1136-1141 with all the paraphernalia of Yuvaraj and carried the Chaulukyan Varaha Dhvaj as successfully over the land.

Besides the silence of Bilhan in respect of Jayasinh's title of Banabasi Yuvraj distinctly shows that he purposely overlooked that with a view to conceal the wiles of his master. He had moreover knowingly thrown the entire responsibility of the quarrel on Jayasinh. To our mind when Vikram consolidated his power on the Chaulukyan throne, he devoted himself to find out ways and means to deprive Jayasinh of his future rights to Chaulukyan Empire.

With this ulterior motive in view an excuse was invented as regards Japasinh's oppression of people under him. Jayasinh was wide awake to this and he began to mobilise troops with a view to face the eventualities with Vikram. He was never so weak as to bear the odium of losing his possessions. He resolved to weigh the strength with his opponent and decide his question by drawn swords. Bilhan has attempted to conceal the valorous events of Jayasinh's march against his master which is evident as day light. He states that Jayasinh started with a large army from

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Banabasi and encamped on the south bank of the Krisna.

He subjugated the territory round about during his march as Vikram offered no resistance and was victorious over Vikram's army with no great efforts on his part.

Considering the distance from Banabasi to Kalyan and the place of encampment of Jayasinh on the Krisna which was about 300 miles, we can safely say that Jayasinh marched as a whirl-wind sweeping aside opposition from Vikram. Unfortunataly however his elephant turned mad and attacked his own army who left the field pell mell and thus the defeat on the part of Vikram was turned into a victory by sheer luck. Being thus desertd by his men Jayasinh sought refuge in the jungle, from where he was caught and brought before Vikram. Bilhan says that pitious condition of Jayasinh moved Vikram, who pardoned him.

We are at a loss to understand as to why Vikram was so lenient in his case and so heartless in case of Bhuvanmall. But we are inclined to believe that there were some extraneous causes which Bilhan has not named. It is evident from the shasana of Vijaya Sinh, the valiant son of Jayasinh, that he after traversing the territory of Vikram found a footing on the borders of Gujrat. And there he had consolidated his power before 1149. He should have taken a few years to consoliddte his power. Jayasinh was defeated in St. 1140--41 there being thus a gap of 10 years about. We, therefore, conclude that Vijayasingh was able to establish himself in Lat within a short time of his father's defeat in 1140-41 st. and he was proving himself a menace to Vikram's territories.

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Vikram was, on the other hand, engaged in rescueing his brother-in-law, the Chola King who was threatened by the Chalukyan Bengi kings. Besides this he was busy fighting with many other princes also. At this critical juncture Jayasinh was caught and brought before him. He, therefore, avoided to pick up a fresh quarrel with the victorious son of Jayasinh. Actuated by this palpable political exigency he showed leniency to Jayasinh and was thereby out to pacify his infuriated nephew. Otherwise he might have treated Jayasinh in the same manner as he had done with Bhuvanmal.

According to the preceeding statement of Bilhan, Vikram was not inclined to raise his hands against Jayasinh and therefore he deputed his emissary twice. But Jayasinh did not listen and proceeded with a vast army against him. He burnt villages along his march and imprisioned those who showed any sign of protest or inclination towards their king. Thus devastating the country he reached southern bank of the Krishna and encamped there. Still Vikram was unmoved but in the end was compelled to fight. He has thus painted a very good picture of Vikram and thrown the responsibility of the conflict upon Jayasinh as he has done in the case of Bhnwanmall Someswar. This statement of Bilhan forces a wild laugh from our reluctant heart. We are confident that our readers will surely side with us as they are fully aware of Vikram's brotherly affections. Still we can not help giving full details, otherwise we would be failing in our onerous duty and doing injustice.

As stated above Bilhan has thrown the responsibility of the conflict between Bhuwanmall Someswar and Vikram upon the former and accused him of tyranny. But we have proved

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beyond any shadow of doubt in our "Chaulukya Chandrika Latkhand and Vatapi Kalyan Khand respectively" that Vikram was engaged, from the very beginning in hatching a plan for overthrowing Bhuwanmall Someswar. And as a first step towards the achievement of his goal, he married his daughter with Kadambvanshi Jayakeshi, the Commander-in-Chief of Bhuwanmall, and befriended him and brought him over his side. Again through Jayakeshi he encouraged Rajendra Chola, the Chola king, to attack his king and brother. Not only this but when Bhuwanmall proceeded against Rajendra Chola and summoned Jayakeshi from Banbashi, Jayasinh and other Samant and Sardars with their respective armies, in response of the said call, Jaikeshi left Gokarn with his army, Vikramaditya started from Banbasi with his contingent and Jayasinh also follwed suit with other Samant and Sardars.

With this vast army Bhuwanmall approached the enemy and arrayed his forces against them. But alas! Even before the conflict started, Jaykeshi and Vikram deserted Bhuvanmall and joined hands with the Chola king which resulted in the defeat of the Chaulukyan army and annexation of Rathawadi. Of course Vikram was sufficiently rewarded by the Chola king for his treachery. He gave the hands of his beautiful daughter with the newly annexed province of Rathawadi as dowry.

Had not Jayasinh stood as an unsurmountable obstacle with his detachment between the flying Bhuvanmall and his pursuers, perhaps his existence would have been wiped out on that very day. He who can enter into an alliance with his family foe, marry his daughter with the commander-in-cheif and induce him to be a traitor, desert his brother and

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king in the midst of the fight, join hands with the enemy, dethrone and imprision and lastly wipe out the very existence of his eldest brother and king, may be an ideal king in the eyes of Pundit Bilhan but in our eyes he may be anything but a man inbred with brotherly affection and patriotic feelings. Besides in our humble opinion if there was any parallel of his affection to be found in the pages of worlds history, that is the history of Moghal Emperor Auranzeb. There is a strong simile in the character and tactics of Vikram and Auranzeb.

It is a well known fact that Auranzeb dethroned his eldest brother and ascended the throne and ruled for fifty years. In the end he died in greatest agony finding the Moghal Empire trembling and its very root shaken and smashed with disruption and dismemberment everywhere. The Moghal Empire was totally uprooted within a short period of 50-60 years and Shah Alam his grand son was imprisoned in his own palace as a result of his fratricidal act. Similarly Vikram dethroned his eldest brother, cheated his younger and ascended the throne. He ruled over the distiny of Chaulukyan Empire for a period of exactly fifty years. He too died in great agony finding the throne trembling and the Empire decaying. After sixty years his great grand son was imprisioned by his own Samant and with him the Chaulukyan Samrajya gone down for ever.

Over and above all this we find further simile in the character of both Emperor Auranzeb won over the allegiance of Murad by promising the throne before dethroning his eldest brother and after dethroning him ascended humself and put Murad in prison. Similarly Vikram brought round Jayasinh before dethroning Bhuvanmall Someswar by acknnowledg-

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ing him, his sucessor and bestowing several provinces in Jagir. Afterwards he wanted to deprive Jayasinh of his right and privileges as well as his right of succession. However Auranzeb succeeded easily as Murad was a drunkard while Vikram got a lot of trouble as Jayasinh was a born soldier and a hero of many battles.

It is evident from the writings of Bilhan that Jayasinh having been defeated sought refuge in the jungle but no light is forthcoming on the actual date of the fight between Jayasinh and Vikram. Anyhow this much information has been thrashed out from the writings of Bilhan that the fight took place after the marriage of Vikram with the daughter of Silhara King of Karhatak. On the basis of this information, if not the actual date, an approximate date can be found. We definitely know that there was a harmonious relation existing between these two brothers upto 1003 and 1004 Shakas and Jayasinh was deprived of his possessions before 1013-14 Shaka. Therefore this fight must have taken place between 1004 and 1014 Shaka. Perusal of Banbasi history reveals that Kadambvamshi Shantivarma was in charge of its administration in Shaka. 1010. Thus the date of the fight is brought down further between 1004 to 1010. The history of Silharas of Karhatak points outthat Bharsing, who ruled from 980 to 1007 Shaka, had five sons and one daughter named Chandala, whom he gave in marriage to Kalyanpati Paramardi. This Chandala is Chandralekha of Bilhan. Similarly Kalyanpati Parmardi is Vikramaditya whose one of the Biruds was Parmardi or Parmadi. Under the circumstances, we conclude that Vikram married Chandralekha some time before 1007 and the fight between these two brothers took place before 1009 Shaka. Then he handed over the government of Banbasi to his

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Samant Kadambvamsi Shantivarma.

After finding the approximate date of the fight let us now try to find out the real causes of the conflict. We knew that Jayasinh was in possession of practically half of the Choulukyan Empire. If he was not satisfied with this possession of his, and was trying to wrest the crown from Vikram, certainly he was to be blamed. But knowing fully well the tactics and methods adopted by Vikram, in depriving his eldest brother Bhuvanmal of his Chaulukyan crown and throne, we are not inclined to believe the story of Bilhan. Therefore we would like to go through the whole case thoroughly well.

The province of Kesu Ballal Pattadkal was in possession of Jayasinh as Banbasi Yuvaraj. Therefore he was entitled to succeed the Chaulukyan throne after Vikram. Vikram gave Banbasi, which was in his possession from 962, and many other provinces with the title of Banbasi Yuvaraj to Jayasinh in 998 Shaka when he usurped the throne. This small province of Kesu Ballal Pattadkal has got a history and importance of its own. It is situated on the bank of the river Bhima. The town Kesu Ballal is some eight or nine miles off Batapi wherein is situated a place called Pattadkal. From the very beginning every successive heir apparent, of the Chalukyan throne, was initiated a Yuvaraj in this place and was bestowed in Jagir the province of Kesu Ballal. The town of Vatapi, the capital of Chaulukyan Empire, was within its boundary. The possession of Pattadkal together with the title of Banbasi Yuvaraj will at once point out clearly the causes of the conflict, if we can trace out any symptom of attempt either on the part of Vikram or his son to deprive Jayasinh of this province of Kesu Baallai Pattadkal. This would have become the very bone of contention if Jayasinh

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had any doubt that there was any movement to deprive him of this inportant province.

Vikram had two sons viz., Jayakaran and Someshwar, the former would have been his successor in due course. He is mentioned for the first and the last time in the Konoor (Kunduru) inscription. This particular village is mentioned in various variants in Tamra Shasanas and Shila prashastis. Kondvar and Kundi are two of its various variants well known in the epigraphic literature. Konoor is situated on the bank of Malprabha. It is five miles North-West of Gokak and about 30 miles from Belgam in due North. this inscription in question says that Rathavansi Mahamandaleshwar Kanh II was ruler of Kundi as a Samant of Jayakaran, the eldest son of Vikram, in 1009 Shaka.

It is a well known fact that Jayasinh got Kundi from his father in 976 Shaka. Therefore the question naturally arises to how Kundi went to Jayakaran and when? Was it attached by Vikram before 1009 Shaka from Jayasinh, and made over to his son Jayakaran who appointed Kanh as a Samant ruler of the province ? For a conclusive and convincing reply we have to go through the history of Rathas of Kundi, whose capital was Sugandhravati the modern Saudanti.

Their history shows that they ruled over there, for 350 years. This long period is divided into three distinct parts. The first ranges from 796 to 899, the second from 895 to 1092 and the third from 1092 to 1147 Shaka. During the first period the Rathas of Kundi were feudals of Rastrakutas, during the second period they were under the Chaulukyas and during the thirdperiod they were independent for about fiftyfive years and later on were brought under subjugation by the Jadavas

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of Deogiri.

Our present concern being confined to the second period we are bound to restrict our investigation upto this period only. Comparative study of Chaulukyan and Ratha's history distinctly shows that :

1. Both Rathavamshi Sant and his successor Kadan were Samants of Tailap II the rescuer of Chaulukyan Empire.

2. After 86 years i. e., in 970 Rathavamshi Anak was Samant of Ahavamall Someshwar I.

3. In 976, this very Anak was Samant of Ahavamall Someshwar I, and Jayasinh his third son, when he got Kundi in Jagir from his father and king.

4. In 1008, Rathavamshi Kanh II is found to be a Samant of Vikram himself.

5. After some time (only few months or days) Kanh II and Kadan his brother and successor both are found to be samant of Jayakaran the eldest son of Vikramaditya.

The preceding analysis clearly shows that Vikram started the ball of conflict rolling by taking over the administration of Kundi and by further making over the same to his son Jayakaran in 1008 and 1009 Shaka.

Let us try to find out why Vikram picked up a quarrel with Jayasinh by attaching Kundi and passing over the same to his eldest son Jayakarna. In our humble opinion, when Vikram was well established on the Chaulukyan throne and his power was consolidated from Cape Comorin to Chedi, through the valour of Jayasinh, who was called Vikramabharanam and Ananankaram (protector of Vikram and lion of his brother), he at the instance of his Samant and son-in-law, Kadamb vamshi Jayakeshi, devoted himself in devising some means to

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do away with Jayasinh. As a first step towards the achievement of his cunning design, he first of all declared the Rathas of Kundi as his own Samants, with a view to feel the pulse of Jayasinh and after a very short time gave Kundi in Jagir to Jayakarana his eldest son.

Jayasinh took this act of Vikram as an encroachment on his rights as well as a treachery. Taking into consideration Vikrama's past history he at once started to assert his rights over Kundi and neighbouring provinces by might. A military genius as Jayasinh was, he at once understood the strategy of bestowing Kundi to Jaykarana. No sensible man who was wide awake for the preservation of his rights and privileges would have tolerated the usurpation of Kundi which was an intervening tract between Banabasi his capital and Kesu Ballal Pattadkal the province of his Yuvarajhood. Any military man of even commonsense could have understood that anyone having Kundi in his possession could easely wrest Kesubalal and other provinces from the enemy who was sitting at a distance of about 200 mileso as it was easy for him to obstruct the movements of the opponent. Thus being wide awake and alert to the possibilities of far reaching consequences, Jayasinh at once started mobilisation and having heard the news of his activities, Vikram sent his emissary with a view to mark time, on the plea of passifying his brother. But he refused to listen and started with his vast army. In his forward march he encountered no opposition at all. He reached unhampered in the vicinity of Pattadkal and encamped on the bank of Krishna. This non-interference and silence on the part of Vikram was not for his brotherly affection but a trap spread for Jayasinh, in which he fell an easy prey. After reaching the precincts of

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Pattadkal Jaisinh found himself surrounded with enemies on all sides. For a clear understanding of Jayasinh's position in the vicinity of Pattadkal we would like to give here in some detail the geographical situation.

Banabasi is situated between 14/15° and 72/76°, Gokaran between 15/16° and 74/75°, Badami and Kesu Balal between 16/17° and 76/77°, Kolhapur between 16/17° and 73/74° and Karhat between 17/18° and 74/75°. The distance of all these places from each other is as follows:—

1. Gokaran from Banbasi is 150 miles in North west,
2. Kesubalal Pattadkal is 235 from Banbasi in North-west,
3. Gokaran from Kolhapur is 200 Miles
4. Banbasi from Kolhapur is 375 ,,
5. Badami from Kolhapur is 250 ,,
6. Badami from Karhat is 350 ,,

We knew that when Jayasinh left Banbasi and reached the bank of the Krishna unhampered where he encountered opposition from the enemy and in the end was defeated.

We have already stated in the preceding paras that Jayasinh was entrapped and surrounded by the enemies there. One word will suffice to support our contention. Jaikeshi of Gokaran was the son-in-law of Vikrama, Vikrama himself was the son-in-law of Karnatak Silharas, there was oneness and affinity between Karnatak and Kolhapur Silharas and besides this they were much annoyed with Jayasinh ever since he dethroned the Thana Silhara King and put upon the Gadi one of his own nominees. Vikram was himself staying on the other side of the Krishna with his vast army. Further off his eldest son Jaikaran, the real cause of the dispute, was fighting with Jayasinh. The Kadambas of Balangave intercepted and totally cut

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him off from his capital. Not only this, but at the instance of Vikrama, they also took possession of his capital Banbasi.

Thus entrapped, surrounded, and cut off from his capital Jayasinh was in the end attacked from all sides and was defeated but not as stated by Vilhana. He sought refuge in the jungles as there was no other way out. Vikrama's silence was not for his brotherly affection but for having entrapped him.

After stating that Jayasinh was intercepted and cut off from his capital by the Kadambas, we now turn to realities. We definitely know now that the fight between Jayasinh and Vikram took place in 1008 and 1009 Saka and that he was deprived of his possessions. His capital Banbasi was in the hands of Kadambavanshi Shanti Varma. Who was this Shanti Varma? A satisfactory reply to this query can be sought from the history of the Kadambas themselves. The Kadambas are associated with Banbasi from a very remote period of medieval history and known by the epithet (wherever found) Banbasi Puradhiswaram. Accordingly the Kadambas of Gokaran and Hangave are found associated with this title in history.

The administration of Banbasi was in the hands of Hangave Kadambas from the time of Jayasinh II. His Samants were Mayurvarma II and Chamund Rai. During the reign of Someshwar I, Hari Keshin was in charge of Banbasi on behalf of his Rani Mayala Devi. It was during the time of Jayasinh that the Hangave Kadambas were deprived of Banabasi and it was given to one Baldev. This annoyed the Kadambas to the core and turned them deadly enemies of Jayasinh.

We know from the inscription of Shanti Varma that he was the uncle of Kirtivarma of Hangave and succeeded to the Gadi after him. Moreover, he was a Samant of Vikrama.

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Therefore as soon as Jayasinh left Banbasi, he found a golden opportunity to kill two birds with one stone. He took possession of Banbasi and avenged the wrong done by Jayasinh, besides pleasing his master Vikrama by depriving Jayasinh of his capital.

Thus, placed in the circumstances stated above Jayasinh had no alternative save to seek refuge in the jungles. By merely writing that Jayasinh sought refuge in the jungles. Vilhana had concealed some facts here also. But the facts concealed by him are revealed by his own writing at once after a comparative study. He has written that Jayasinh was trying to establish friendship with the king of Dravida but has omitted the name of the king. A perusal of Dravidian history points out that during the period under review Rajendra was on the throne of Wengi and Chola. Under him were all the five Dravidas .His time is 985—1024 Saka. He was a deadly enemy of Vikram and his territory adjoined that of the latter. From the battlefield it was quite easy to slip down into his territory through the Krishna valley. So Jayasinh after his defeat fled to Rajendra with whom he had already concluded an alliance and sought refuge there.

While going to join his son in Lat he was caught and brought before by the latter's spies. However he was released due to the influence and rising glory of his son Vijaysinh Kesari Vikrama, who from the battlefield went direct to Lat and through the help of his father's friends was able to get a footing for himself and was proving a menace to Vikrama. Jayasinh did not survive long to see the glory of his son. Further, than this exposition of Vilhan's hollowness we see no need to reaffirm here.

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CHAPTER II

Vijaysinh Kesari Vikram (1143-1165 Vikram)

In the preceding chapter we have dealt with thoroughly on the possible question of refuge taken by Jaysinh, the father of Vijaysinh Kesari Vikram after his defeat at the hands of his own brother Vikramaditya. Besides, we have also stated there that he was released due to the influence of his son and not due to brotherly affection as stated by Vilhana. In this chapter we would now examine all the pros and cons of Vijaysinh's adventure after the defeat of his father and in the end his finding of a footing for himself in the country of Lat.

His inscription dated 12th Magh Krishna 1149 Vikram incorporated in Chaulukya Chandrika Lat Vasudevpur Khand distinctly says that his father being defeated took refuge in the jungles as the Pandavas had done with a view to pass the days of misfortune there. Jaysinh's son, who was shining as the rising sun and was growing in valour and vigour as the sun himself and who was a moon in the family firmament of the Chaulukyas, traversed the territory of his uncle and on the border of it, in the jungles of Sahyadri, established a new principality of his own and made Mangalpuri, the capital of his new kingdom, wherein he planted the Chaulukya's Varahdhwaja.

This clearly indicates that he as well as his father both were wandering in the jungles, wherefrom he either separated knowingly, or was separated by circumstances. Somehow or other, he traversed the whole territory of his uncle and in the end founded a footing for himself on its border,

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Was it possible for Jaysinh to traverse the whole territory without being arrested? Why did he take the road to Lat? Was there any possibility of help? Whether he took direct route from the battlefield to Lat or a circuitous one? The inscription referred to above states that the capital of Vijaysinh's newly established kingdom was near the Tapti. Therefore we can easily conclude that the country was situated about 250 miles beyond the boundary of Vikramaditya's territory. If a glance is thrown on the geographical situation of the country it will be evident at once that more than half of the country between Vatapi (the vicinity of the battlefield) was under the direct control of Vikramaditya himself, one-fourth was under the control of his father-in-law, the Silhara of Karhat, and of course the remaining one-fourth was under the control of the Silhara King of Thana who was placed on the Gadi by his father, during his Chedi expedition, thus about 175 miles of his way to Lat were full of enemies. Therefore we fail to understand as to how Vijaysinh was prompted to undertake this route. In our humble opinion anyone seeking shelter after defeat will first of all try to reach a place where there will not be any probability of his being caught by the enemy or of his movement being arrested. Therefore we conclude that Vijaysinh did not take direct route from the battlefield to Thana and thereafter to Lat, wherefrom possibility of help was a settled fact, But he did take a circuitous way through the Wengi territory and thus he reached Lat without giving any scent of his movement to the enemy.

It would not be out of place if we give some details as to why Vijaysinh had some possibility or expectation of help at Thana and in the country of Lat. We have stated above

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that his father placed on the throne of Thana a nominee of his own during his Chedi expedition. While dealing with Tumbarhosru inscription of Jaysinh dated 1004 Saka, in Chaulukya Chandrika Lat Khand, we have clearly established that Jaysinh while going to Chedi dethroned the Silhara king and put on the Gadi a nominee of his own and further he taught a lesson to the Nandipur Chaulukyas and also left a detachment on the borders of Lat and Malwa which was intended to check the movements of the Parmars of Dhar, the kings of Chedi and the Chaulukyas of Nandipur. It was this detatchment which attracted Vijaysinh and he undertook the long journey from the battle field. Besides, he had some hope from the Silhara king of Thana, who was under obligation of his father. Once within this detachment he was no more in danger from any quarter and therefore devoted himself in consolidating his power. The head quarters of his detachment afterwards became the capital of his newly founded kingdom.

His father was defeated in 1140—41 Vikram and he probably founded the principality in 1143 Vikram. However, as stated in the preceding chapter that Jaysinh did not survive long to witness the glory of his son, is not only our contention but a concrete fact. (Vide Paras III and IV of Vijaysinh's inscription dated 1149 Vikram).

"Once while encamping in a village of Vijaypur, in the province of Vijayprant and having realised the unsteadiness of the world and finding meritorious work the best friend of mortals, he with a view to consolidate the souls of his late lamented parent as well as for the spread of his own name and fame."

"He granted Village Vamanvali to the son of his Purohit (family priest) who came down from Banbasi in the

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presence of all his nobles, generals, gentry and notable subjects."

This expression that he granted the boon for consolidating the souls of his late lamented parent clearly indicates that neither of his parents were alive.

It appears from the inscription of Virsinh, a descendant of Vijaysinh, that his Viruds were Maharajadhiraj Parameswar Parambhattark Sahyadrinath and that he was an independent king. No events of any importance are to be found from any quarter except that he was succeeded by his son Dhavaldev sometime in 1165 Vikram. Hence we conclude that he ruled from 1143—1165 Vikram.

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CHAPTER III

Dhavaldev I (1165—1193 Vikram)

Dhavaldev succeeded his father sometime in 1165 Vikram and ruled over the destiny of Mangalpuri till 1193. Though he was able to maintain his independence nothing worth any notice happened during his reign. The following couplets of Vasantpur Prashasti dated 1344 Vikram.

ततो बभूव तद्वंशो धवलदेवो भूपतिः ॥
जात स्तस्मात् लीलादेव्यां सुनवः पाण्डवाः समाः ॥
ज्येष्ठ वासन्त देवश्च कृष्णदेवो तथापरः ॥
तृतीयस्तु महादेव श्चतुर्थ श्चाचिक स्मृतः ॥
भीमस्तत्र कनिष्ठोऽभूत् पितृ पदे परायणः
धवलस्य पंचत्वेतु वासन्तो राजा बभूव ॥

say that he had five sons, viz., Vasantdev, Krishnadev, Mahadev, Chachikdev and Bhimdev from his beloved queen Liladevi. These five sons were equal in valour and gallantry to the Pandavas. Out of these brothers Bhimdev the youngest was keenly devoted to his father. There was a possibility that due to his affection to Bhimdev the king might have nominated Mahadev as his successor but it appears from the following couplet:

धवलस्य पञ्चत्वेतु वसन्तो राजा वभूव

that after his death Vasantdev, his eldest son succeeded to the Gadi.

The Parampara on the other hand asserts that Dhulde had only four sons, viz. Vasande, Mahade, Kande and Chanchde

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Dhulde granted Madhukarpur in appanage to Mahade, Kamlej to Kande and Karjan to Chanchde. Thus there appears to be a difference between the Prashasti and the Parampara. It can be said for reconciling the difference that Bhimdev the favourite son of king Dhavaldev died before the appanages were granted. He had no issue and as such he was not given anything in Jagir. Hence the absence of any mention about him in the tradition is fully reconciled.

Though we are certain that the above statements of ours are more than sufficient to convince any critic but we are not prepared to make any reconciliation between the statement of the Prashasti and the Parampara. In our opinion the Parampara is mistaken here. The events of granting appanage of the parganas referred to above is not connected in the least with Dhavaldev. There was a king Virdev nine degrees removed downwards from Dhavaldev who had four sons, viz., Vasantdev, Mahadev, Krishnadev and Kirtiraj. Vasantdev succeeded his father and the other brothers received appanages. The following couplet of Vasantpur Prashasti

तदा सर्वा न्समाहूय पुत्रान् परिजनां स्थतां ।
कार्मण्येयं कृष्णाय महा देवाय मधु पुरं ॥
कीर्ति राजाय पार्वत्यँ क्रमेण विषयान्ददौ ।
दत्वा स्वराज्यं पौत्राय रामो विष्णु गृहं गतः ॥

says that Virdev granted Karmaneya (Kamaraj) to Krishnadev, Madhupur (Mahuva) to Mahadev and Parvatya to Kirtiraj. Therefore we reject the Parampara and hold that Dhavaldev had actually five sons. It may be that Bhimdev might have died before the grant of appanage therefore no Jagir was set apart for him and hence the absence in the Parampara.

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The Parampara further asserts that Dhavaldev the Vansaj of Sidharaj Jaisinh, who later on became the progenitor of twelve branches of Solankis of Gujarat including the modern house of Bansda, founded a city Dhavalgadh (the modern Dhavalaka) after himself in 1159 Vikram. In spite of the fact that we have already smashed to pieces this theory of the Parampara in the preface beforehand still we cannot help indulging ourselves in asserting our contentions further.

We know that the alleged foundation date (1159 Vikram) of Dhavalgadh falls within the period of Dhavaldev's rule over the destiny of Mangalpuri. He too was the descendant of Jaisinh. Besides this we know that one of his descendants claimed his association with Dhavalnagar. Therefore there is possibility for some confusion if the subject is not thrashed out more clearly.

During the period under review Sidharaj Jaisinh was on the Gadi of Patan and thus he was a contemporary of Dhavaldev of Mangalpuri. Therefore these two families are distinctly separate and had nothing in common at all. As regards the statements of the Parampara it will suffice to say that finding that a branch of Mangalpuri was claiming association with Dhavalnagar as a feudal ruler and further finding that the existence of Dhavalnagar in the vicinity of Bansda was a matter of guess only in the time of the Paramparakar and the existence of Dhavalgadh in north Gujarat and its political association with Patan was a well-known fact he therefore jumped up to connect the line of Bansda root and branch with that of Patan.

In the end we can easily conclude that Vijaysinh the founder of the dynasty placed his Yuvaraj in charge of the

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western portion of the kingdom who, with a view to commemorate his appointment, founded a new city after himself. We have already discussed thoroughly the situation of this Dhavalnagar (Chaulukya Chandrika) and established beyond the shadow of doubt that it was some eight or nine miles from Navasari and Billimoria both. Thus its strategic situation cannot be doubted. A military genius like Vijaysinh who had witnessed various ups and downs in his life, would have at once realised the importance of placing such a strategic situation in the charge of his Yuvaraj. Under the circumstances we declare that the statement of the Parampara regarding the location of Dhavalnagar in north Gujarat is incorrect. However it was in the vicinity of modern Bansda and was founded by their ancestor Dhavaldev who was not connected with Patan house in the least as stated beforehand.

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CHAPTER IV

Vasantdev (1193—1211 Vikram)

As stated above Vasantdev succeeded his father and his brothers got Jagirs sometime in 1193 Vikram. But subsequently he was attacked by some enemy and subjugated completely. Let us investigate as to who this enemy was. When Mangalpuri was established it was bounded by Vatapi Kalyan in the south, and Anart Patan in distant north, Dhar in the east, and Sea coast in the west. Immediate neighbours in the south were the Silharas of Thana and in the immediate north were the Chaulukyas of Nandipur (modern Nandod).

There was a family feud between Dhar and Patan and after a fight for generations together Sidharaj Jaisinh was able to bring under his rule two-thirds of Parmar's territory and captured their old capital Ujjain where he planted Brishdhwaj his royal insignia. Further more he took up the high sounding title of Avantikanath. Under these circumstances we reject any possibility of aggression from the Parmas of Dhar as they themselves were hard-pressed. As regards the Nandipur Chaulukyas they were a non-entity and were struggling for their very existence. On the other hand we find no trace of Sidharaj's military expedition to Kokan. Now there remain the Silharas of Kokan and the Chaulukyas of Vatapi and Kalyan.

After the death of Vikramaditya, which event took place in Sak 1048 (1183 Vikram) the power of Kalyan Chaulukyas was dwindling. The Silharas of Thana, Kolhapur and Karhatak

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and many other small princes who were feudatories of Kalyan became arrogant and cared little for the central power. Not only this but the Silharas of Thana took full advantage of the situation and threw away the yoke of Vatapi-Kalyan Chaulukyas and became independent.

The Silharas of Thana not only became independent but were aggressive and were giving troubles to their immediate neighbours. It were they who subjugated the Chaulukyas of Mangalpuri and coerced them to the status of Samants. Who was this Silhara king who brought under his sway the Chaulukyas of Mangalpuri? Perusal of Silhara history reveals that during the period under review Mallikarjun was on the throne of Silharas's principality of Thana. He was in fact a king on the Gadi of Thana. He assumed the epithet of "राज पितामह" which later on became the principal cause of his quarrel with Kumarpal of Patan. He had territory under his sway over which none of his predecessor nor his successors had the fortune to rule.

Vasantdev survived the shock only few years. He was succeeded by his eldest son Ramdev in or about 1211 Vikram.

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CHAPTER V

Ramdev (1211—1233 Vikram)

Ramdev succeeded his father sometime in the year 1211 Vikram and for commemorating the memory of his father he populated a new village Vasantpur after him. It was during his reign that the power and prestige of his line was further curtailed. His father's title was Mahasamant while his own title was Samant only. Whether this curtailment of his status was an act of Silharas of Thana or someone else. If it was curtailed by the Silharas was it done at the time of his succession or sometime after? Inscription of Virdev I the nephew and successor of Ramdev clearly states that he rescued the family fortune from the hands of the Patan Chaulukyas. It appears incumbent upon us to find out as to how the Mangalpuri Chaulukyas went under the Patan Chaulukyas. Whether they went of their own accords or were coerced by them.

On the Gadi of Patan Sidharaj was succeeded by Kumarapal. He afterwards picked up a quarrel with Mallikarjun, the Silhara king of Thana and sent an army against him under his general Ambad. First Mallikarjun came out successful in routing the Patan army but was in the end defeated. This battle took place in 1217 Vikram. During this conflict the sovereignty over Mangalpuri Chaulukyas changed hands. Thus it is apparent that the Vasantpur Chaulukyas remained under the suzerainty of Patan Chaulukyas for about 18 years from 1217 to 1235 Vikram, when Virdev the nephew and successor of Ramdev asserted his independence again.

Ramdev was succeeded by his nephew Virdev sometime in 1233 Vikram.

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CHAPTER VI

Virdev I. (1233—1276 Vikram)

Virdev who succeeded his uncle Ramdev in 1233 Vikram was a man of military genius. He at once undertook to shake off the Patan yoke and in the year 1135 was able to assert his independence. Let us now examine as to how he so easily shook off the Patan yoke and became independent. Kumarpal died in 1229 and was succeeded by his nephew Ajayapal. He only ruled for three years and died in 1232 Vikram. He was succeeded by his eldest son Bal Mulraj who was a mere boy of five years. The infant king died in 1234 Vikram only after a nominal rule of two years. He was succeeded by his younger brother Bhim II in 1235.

After his accession the Kokanies threatened to overrun the country but they were pacified by Patan minister. Virsinh took full advantage of the opportunity and threw away the Patan yoke and asserted his independence. We cannot help quoting some passages from his inscription below:—

"ॐ स्वस्ति। नमो भगवते आदि देवाय वाराह विग्रहं रूपिणे श्रीमतां सोम प्रसूतानां जगद्विश्रुतानां मानव्यसगोत्राणां हारिति पुत्राणां सप्त मातृ का परिवर्धितानां कार्तिकेय परिरक्षितानां चौलुक्याना मान्वये स्वभुजबलोपार्जित सम्राट पदानां महाराजाधिराज परमेश्वर परम भट्टारक सह्याद्रिनाथ केसरी विक्रम श्री विजयसिंह देव स्तत्पादानुध्यात् तत्पुत्रो महाराजाधिराज परमेश्वर परम भट्टारक श्री धवलदेव स्तत्पादानुध्यात् तत्पुत्रो महा सामंत महाराज श्री वसन्तदेव स्तपादानुध्यात् तत्पुत्रो सामन्तराज श्री रामदेव स्तपादानुध्यात् तत्भ्रातृ पुत्रो महाराजाधिराज परम भट्टारक

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श्री वीरसिंह पाटन पट सन्दाम बद्धा स्ववंशराज्य लक्ष्मीं निर्मुच्य स्वांके संस्थाप्य वासन्तेऽधिराजः" ।

Virdev not only asserted his family's independence but he changed his capital from Mangalpuri to Vasantpur and thus became the first king of Vasantpur. Henceforward his line is known by the name of Vasantpur Chaulukyas.

His inscription dated 1235 (Chaulukya Chandrika Lat Khand) reveals that while rejoicing for his achievements he granted a village named Balkhilpur to Aswalayana Sakhadhyayi Hardat, Somadat, Haridat, Rudradat and Vishnudat who were the staunch devotees of Bhagwan Kardameswar. He in his old age had to exile his second son Krishnadev who beheaded his eldest brother Muldev, the heir and successor of the throne, and himself retired in the jungle after placing Karnadev on the Gadi. This event took place in the year 1275 Vikram when his father Karandev died. Thus Virdev ruled from 1233—1276 for 43 years.

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CHAPTER VII

Karandev (1276—1321 V. S.)

Karandev after the death of his father was installed on the Gadi by his grandfather who entered the jungle for leading an ascetic life. Before his retirement he banished his younger son Krishnadev for his fault of fratricide.

The exiled Krishnadev somehow or other took possession of Mangalpuri the old capital where he and his descendants survived for a period of ninety years (further details of his line will be found in appendix "A").

It appears that the state was practically partitioned between the heir-apparent and the above exiled prince and dual authority was established over the kingdom of Mangalpur Chaulukyas. The newly founded capital Vasantpur and the country around it remained in charge of Karanadev the rightful heir, while Mangalpuri and a stretch of land down right to south-western border, inclusive of Dhavalnagar, went in possession of Krishnadev the exiled prince.

Karanadev after ascending the Gadi gifted a village called Karpura, the modern Kapura of Taluka Vyara in Gaikwar territory, (Vide his inscription Chaulukya Chandrika Lat Vasantpur Khanda page 138). The village referred to was granted to several Brahmans jointly who were staunch devotees of Bhagwan Kardameswar, the family diety of Mangalpur Vasantpur Chaulukyas. The grant was given by Karanadev on the occasion of his grandmother's Shanmasika, his father's Parvan and his mother's Srardha ceremony on 14th Aswin Krishna 1277 V. S.

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Up till now we have not come across the dates of either the accession or death of any of the Mangalpur Vasantpur princes. However this inscription gives us a clue to find out the exact date of Karanadev's accession to the Gadi of Vasantpur. From the date of the grant we can also assert that Muldev the father of Karanadev was killed by Krishnadev on Asvin Krishna 14, 1276 V. S. after which Krishnadev was exiled and Karanadev was installed on the Gadi. We know definitely that Parvana Shrardha is performed on the first anniversary date of the person for whose death it is performed.

Karanadev ruled over the destiny of Vasantpur for about 45 years 1376-1321 V. S. He left behind three sons Sidheshwardev, Dhavaldev and Visaldev. All the three brothers ruled Vasantpur each in his turn after another from 1321-1366 V. S.

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CHAPTER VIII.

Siddheshwardev, Visaldev & Dhawaldev II.

1321—1356 V. S.

The above three brothers ruled Vasantpur each in his turn covering a period of 45 years. We have no details of the rules of each brother but we know this much that Siddheshwar succeeded his father; he was succeeded by Visaldev, who in turn was succeeded by Dhavaldev. The family tree got natural downward descent from the last viz. Dhavaldev.

The Parampara took three brothers as father, son and grandson, averted as untenable in the perface pages 57-58. We need not enter into further discussion although we can't overlook one fact.

In the Parmpara, the Bansda house is alleged to have got its descent from Siddharaj Jayasinh through Dhavaldev his Vamshaj the founder of modern Dholka.

We have already dealt with this topic in chapter III But still we would like to develop the argument from another angle of vision. The Paramprakar has a genuine misleading point due to the semblance of names in the family tree of Patan and Mangalpuri Chaulukyas. The names Mularaj, Chamundraj, Nagaraj, Bhima and Siddhraj of the former and Muldev, Karanadev, Sidheshwaradev and Dhavaldev of the latter misled Parmparakar to believe that Dhavaldev of Mangalpuri was a scion of Siddharaj of Patan, although they are two distinct families, one ruling in Anarat and the other in Lat, the former having no definite clue of its origin while the

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latter having descended from Vatapi Kalyan through the third son of Someshwar.

Dhavaladev the youngest of the three brothers who occupied the Gadi in the end was succeeded by his only son Vasudev in 1356. V. S.

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CHAPTER IX

Vasudev. (1356-1380 V.S.)

Vasudev succeeded his father in 1956 V. S. Just before his accession to the Gadi, there was a great political upheaval in the country. The Mahommedans who had already established their suzerainty in North India, were turning their eyes towards Deccan. Allauddin Khilji was appointed governor of Karra by his uncle Jalalluddin Khilji. He marched with an army of 8000 strong against Devgiri. After defeating Ramchandra, he got a fabulous booty and returned. In 1351 V. S. Allauddin killed his old uncle and became the second emperor of the Khilji dynasty.

He then deputed his brother Allafkhan and Nassarkhan against Gujarat. The Vaghela prince Karanghela was defeated and compelled to seek refuge. Being hotly pursued by the Mahommedan generals upto Khambhat were they lost sight of him, and returned to Kathiawar.

According to the Parampara he visited the Vasantpur king who refused to shelter him, reminding him of the treachery played by his forefathers in occupying Patan throne, which belonged to the relatives of Vasantpur kings. He then it is said, sought refuge in the court of Devgiri Jadavas, and was finally sheltered in Baglan.

Emperor Allauddin having heard of the refusal of Vasantpur kings, was very much pleased and bestowed a Khillat with Nishan and Danka upon Vasudeva."

There are some true facts, we admit in the above state-

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ment of Parampara; however they are not untinged with falsehood. Allauddin never directed any campaign personally against Patan, nor did he ever visit south Gujrat or pursue Karan Ghela far less therefore how could he have bestowed Khillat etc. Of course Allafkhan twice traversed south Gujarat, on his campaign against Devgiri. It might be possible that Vasudev might have sided with him and have helped him with men and money and as a reward of his services he may have been awarded Khillat Nishan, and Danka by Allafkhan himself, on behalf of Emperor Allauddin. As for the refusal of Vasudev to shelter Karan Vaghela, on the plea of his forefather's, usurpation of Patan which once belonged to his own relation, is decidedly a makeshift, as we have already proved that Vasantpur Chaulukyas have no connection with Patan Chaulukyas. As such he would have never refused shelter on that ground. The refusal might have been based on, some other enmity between Patan and Vasantpur houses, or on the weakness of Vasantpur Chaulukyas and fear of the Mahommedans.

Vasudev ruled over the destiny of Vasantpur from 1356 to 1380 V. S. and was succeeded by his son Bhimdev.

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CHAPTER X

Bhimadev. (1380—1415 V. S.)

Bhimdev succeeded his father Vasudev in 1380 V. S. He commemorated his devout father by founding a city Vasudevpur which according to the following couplets of Vasudevpur Prashasti dated 1444 V. S.—

वासुदेव स्तुतो राजा धार्मिको धवलात्मजः।
ततो बभूवो नृपति भीमोर्भीम पराक्रमः॥
अम्बिका कुल सन्योस्सु वेणुकुंज समन्विते।
वासुदेवं पुरं भव्यं विष्णु विग्रह संयुतम्॥

was in the midst of a clump of bamboo groves between the rivers Ambika and Kulseni. The city on the border land of these two rivers are fully discussed in Chaulukya Chandrika Lat Khand pp. 150-175 the substance whereof is given below.

The river Ambika originates in Sahyadri, takes a north-western course, flows 15 to 20 miles west, then again a few miles north, lastly flowing to the west, enters Vyara Taluka of Gaikwad and diverts westward again. Further she flowes through the British territory of Chikhli and after meeting Kavery, enters Gandevi Taluka of Gaikwad and falls into the sea. Ambika after leaving Dang and before entering into Vyara Taluka of Gaikwad, flowes several miles in modern Bansda territory.

After ascertaining the source and course of Ambika, we may proceed to find out to spot Kulseni of the Prashasti, in the present day maps. The maps reveal nothing about it.

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Along both the sides of River Ambika are three rivers Zansari, Kos and Olan. The former two flow on the left side of Ambika and the latter one on the right. None of the three can represent Kulseni. Further off, on the right and left of Ambika, are Purna and Kaveri. Neither of them can represent Kulseni. This constrains us to leave off our geographical attempt and dive deep into literary field.

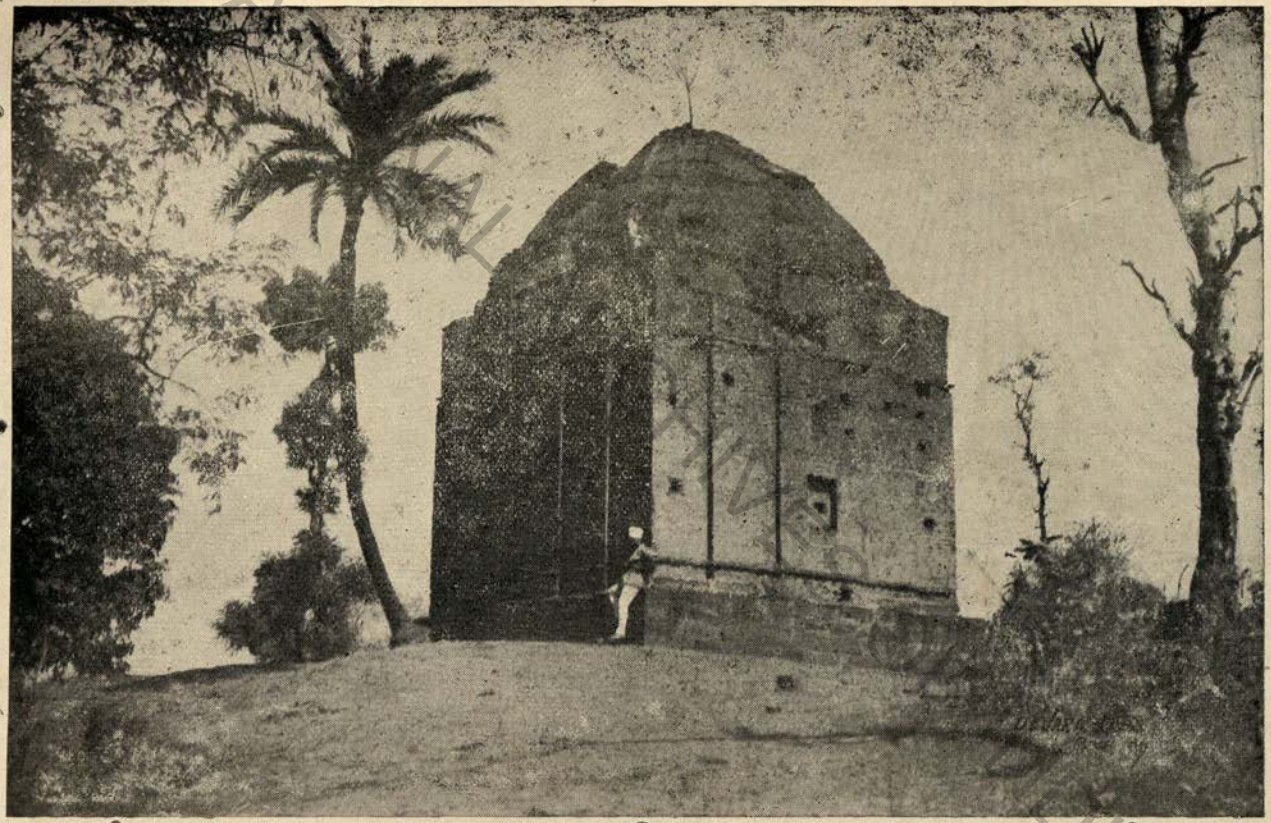
Merutung, the Jain Chronicler of Patan Chaulukyas, has in his Prabandhachintamani:—

"Once Kumarpal was sitting in his court when some bards of Konkan appeared before him and eulogized Mallikarjuna as Rajpitamah. Kumarpal could not bear with that epithet for him and ordered his general Amrabhatta to proceed against Mallikarjuna the Konkan king. The general marched in hot haste, up to Konkan and crossed the river Kalvini with great difficulty. Mallikarjuna completely routed him. He beat a dishonourable retreat, but marhed over again, being reinforced and having constructed a bridge of boats over the river Kalveni, vanquished Mallikarjuna,"

The Bombay Gazetteer XVI p. 571, comments in the footnote, that this is the river Kavery, flowing through Chikhli and Bulsar, the name in the text is Karvena, which in Nasik Cave inscription, is Kalveni and Karvena being sanskritised form of Kavery. We give here below the passages from Nasik cave, inscription.

१—"सिद्ध राज्ञः क्षहरातस्य क्षत्रपस्य नहपानस्य जामाना दीनीकपुत्रेण उषवद-त्तेन त्रीगो च शत सहस्रदेन नद्या वर्णासायां सुवर्ण दान तीर्थकरेण देवताभ्य ब्राह्मणेभ्यश्व षोडशग्रामदेन अनुषमू ब्राह्मण शत सह भोजाथित्रा "

२—"प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यं अष्टभार्या प्रदेन भरुकच्छे दशपुरे गोमभ्ये



Temple of Bhagavan Kardameswar at Nawanagar.

Plate No. 11.

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सोपारगे च चतुशाला वसध प्रतिश्रये प्रदेन आरामताडाग उदूपान करेण इवा पारद। दमण तापी करवेणु दहनुका नावापुन्य तरकरेण एतायां च नन्दिनम् उभय तो तीरं सभा ॥

३—प्रपाकरेण पिडित कावडे गोवर्धने सुवर्ण मुखे शोपारगे च रामतीर्थ चरक पर्शभ्य ग्रामे नान गोले द्वात्रीशत नालीगेर मुल सहस्र प्रदेन गोवर्धने त्रीरश्मिषु धर्मात्मना इदं लेनं कारितं इदं इमा ज पोढिओ ।

A study of these will show that, Usavdatta, the son-in-law of Nahapan of Chatrap dynasty, was a great religious man, and did various meritorious acts such as, (1) fed lakhs of Brahmans, (2) got 8 Brahman's married in Prabhas Kshetra, (3) constructed a Dharmashala at Brigukshetra, (4) planted a garden at Supar, (5) constructed bridges over Parda, Daman, Tapti, Karvena and Dahanu, and allowed the public to make free use of the Dharmshala built on either banks of these rivers and erected free water houses for the public. Besides this he gifted 32,000 cocoanut trees in the village Nangola.

From the above, it is evident that from Konkan in the south, right up to Daspur in Malwa in north-east and from Abu in due north to Prabhas in the south-west, all places of importance and rivers were covered. The first river mentioned is Varnasa which flows south of Abu. The second mentioned is of Prabhas Kshetra, after which we find Brigu Kachha the modern Broach, right across the gulf of Cambay in South. Next comes the mention of Iva, Parda, Tapi, Daman, Karvena and Dahanu, flowing in modern Surat and Thana districts. Dahanu flows north of Damanganga, Parda flows north thereof, starting from a hill called Pardi, crossing B. B. Railway and falling into Kaveri beyond Ambika. Tapi flows on the outskirt of Surat.

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Supar is south of Dahanu. Now we can safely say that, the rivers mentioned in the inscription are those which flow between Supara and Broach.

The rivers between Parda and Tapti are Ambika, Poorna, Midhola and Kaveri. Out of these Kaveri alone can be the Kalveni of Merutungacharya. Kulseni of the Prashasti and Kalveni of Merutunga are one and the same as Sanskrit writers interchange "L" with "R" as free choice. Veni and Vena are feminine endings equally interchageable. Thus we have spotted Kalseni in the literary field; and now she can be geographically identified beyond doubt with Kaveri.

From the source of Ambika and Kalseni down to their mouths at the sea, there is not a place on both the banks of these two rivers, which can be accepted as a remnant of Vasudevpur. Of course the Nawanagar (Bansda) with the clump of Bamboo groves just along both the banks of Kaveri, is the only place acceptable, as a remnant of Vasudevpur.

Bhimdev is credited by the Parampara to have received Khillat and a dress of Honour from the emperor of Delhi just like his father; besides he is attributed to have retrieved the lost fortune of the family. Now who was the emperor of Delhi? What was the fortune of the family retrieved by him? These are the common questions that would naturally crop up.

Bhimdev succeeded his father in 1380 V. S. Before his advent the Khiljis were the rulers of Delhi. Gujarat and Deccan were held by the Subas for the emperors of Delhi. The Khiljis were in their turn replaced by the Tuglaks in 1376 V. S. Muhamad Tuglak was ruling when Bhimdev ascended the throne and continued to rule at Delhi till 1406 V. S. and then was follow e by Phiroz Tuglak. Was it ever possible for

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Bhimdev to have received the dress of Honour and Khillat and to have retrieved the family fortune at the hands of Muhamad Tuglak? Let us see.

Muhamad Tuglak's reign was full of unrest and insurrections and rebellions. He died at Thattha in Sind while engaged in subduing one after another the above revolts from place to place. No sooner could he put down the rising at one place the news of rebellion at another place rang in his ears. Being exasperated by these troubles he began to inflict cruel punishments.

His cousin Bahauddin Gurshap revolted in the second year of his reign. He was mercilessly flayed alive. Some of his flesh was cooked with rice and offered to the elephants and the remaining was sent to his wife and children. His skin was stuffed with hay and exhibited at the main street of the city. The next insurgent Mallik Behram Aiba of Sind met with the similar fate. In spite of these barbarous punishments provinces after provinces declared independence and he was required to move in a whirl wind of futile efforts from place to place.

Apart from his merciless persecution of the insurgents his kindness to the poor and humble was unbounded. He was always unassuming and ready to show equity and justice. He also rewarded his servants lavishlya s also the Nobles, Sirdars, Feudals and other favourable and faithful attachees. The humblest in the society was given his due share in civil and military appointments. Deserving persons were elevated to honour without distinction and the highest officers and even his own kinsmen met with uniform justice apart from their positions. This policy in the end proved fatal. New orders of

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Sardars were cropping up and the old were obliterated. One grade of Sardars called Amiran-I-Sada were created in thousands but when they were dissatisfied they proved thorns in the flesh; their merciless persecution added to his difficulties and general risings were very frequent. While engaged to quell a rebellion in Deccan he heard of a revolt in Gujarat in 1403 V. S. He went in person to quell Gujarat insurgents and swept over the country and inflicted terrible punishments on rebellious nobilities. Vasantpur was on his way. Bhimdev had wisely refused to join hands with the insurgents which resulted in the bestowal of a Khillat and a dress of Honour. Thus the first portion of Parampra being proved true the next requires no further proof for its authenticity. Yet we would invsetigate as to how could Bhimdev retrieve the lost family fortune. It was brought about in an indirect way by Dhawalnagar being swept clean by Muhamad Tuglak who was opposed enroute by the scions of Krishnadev the fratricide and his sin was visited with, justice at the hands of the fierce Muhamad Tuglak on his descendants while Bhimdev was ultimately asked to annex the territory as a prize of his loyalty.

Mahomad Tuglak died in 1407 V. S. and was succeeded by his nephew Phirojshah Tuglak. Thus Bhimdev was a contemporary of three of the Tuglaks, Gyasudin, Mahamad and Phiroz Tuglak. He was finally succeeded by his son Virdev II in 1415 V. S. after a glorious rule of 35 years from 1380 to 1415 V. S.

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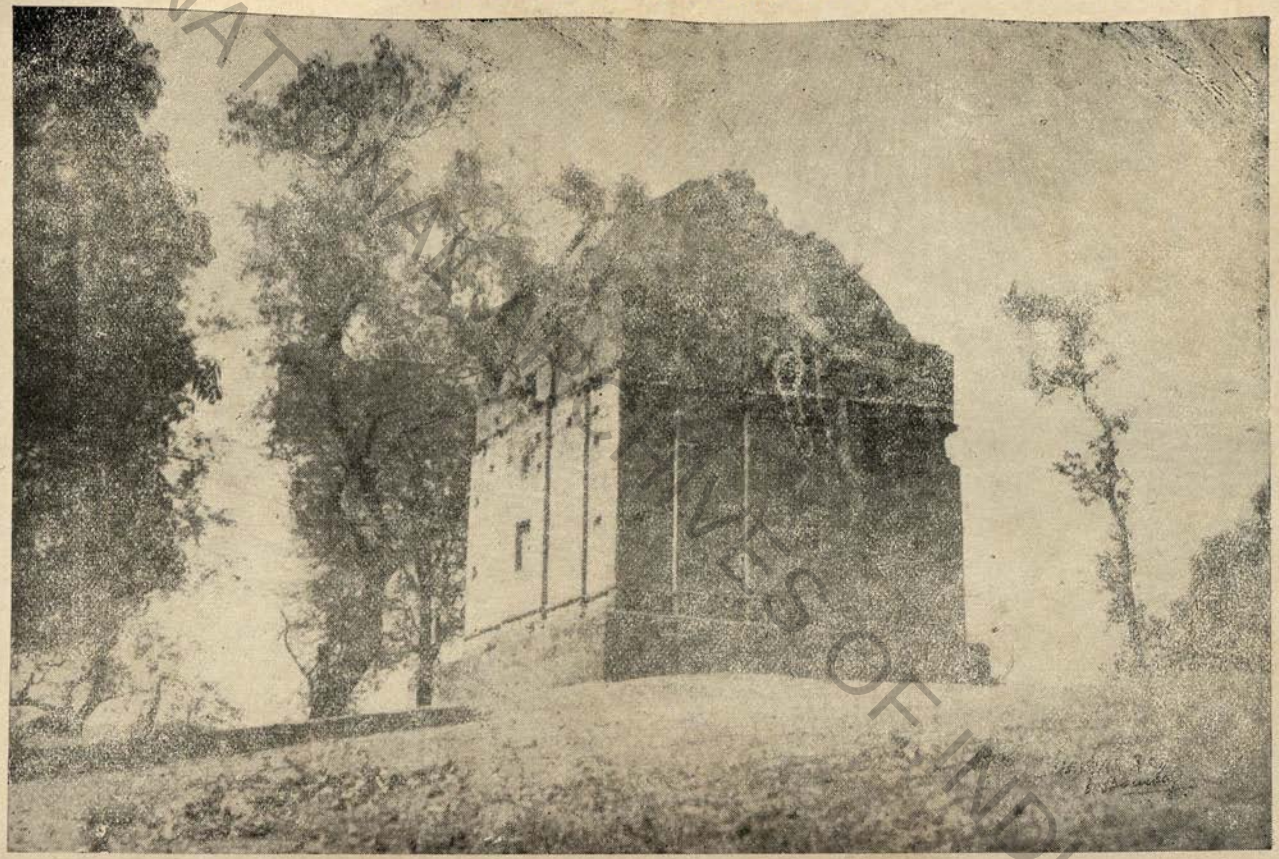

Back-view of Kardameswar Temple at Nawanagar.

Plate No. 12.

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CHAPTER XI

Virdev II. (1415-1445 V. S.)

Virdev succeeded his father in 1415 V. S. He has been styled by the Paramparakar and the Prashasti both as one equal to Dasharathi Ram in valour and strength, to Yudhisthir in merits, to Yamraj the god of death for his enemies and to Shiv for his dependants. His door was open for 24 hours to the helpless and the needy. None ever returned unattended from his Palace gates. He distributed gold and jewels equal to his own weight a number of times; and was considered another Karan in philanthropy. He had four sons from his favourite queen Rani Sitadevi, viz. Vasantdev, Mahadev, Krishnadev and Kirtidev. They were incarnation of Ram, Laxman, Bharat and Shatrughna.

The king was enjoying heavenly bliss in the company of his dutiful wife and devoted sons. But all of a sudden enemies approached in swarming numbers and a fierce fight ensued wherein his eldest son Vasantdev fell fighting in defence of the capital. The capital was demolished by the victorious onslaught of the enemy and the king was compelled to seek shelter in the jungle with his queen and the family. The enemy retreated and peace was restored in the country. The king came out from the ambush and found Vasantpur the capital now uninhabitable, therefore he shifted to Vasudevpur. Many women of his family including the Yuvrani became Satis on the right bank of Kulseni the modern Kaveri at a place called Gomukh. Statues of these Satis can be still found

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there in dilapidated condition. The king then placed Virdev, the son of the deceased Yuvraj, on the Gadi and granted Jagirs to the other sons. Kamrej was given to Krishnadev, Mahuva to Mahadev and Parbatya, in Songhad Taluka Baroda to Kirtidev and then the king retired on Shravan Shukla 12, 1444 V. S.

Both the Prashasti and the Parampara are silent as to the name of the enemy. The ruins of Vasantpur now known as Antapur indicate that this unnamed enemy must also be a Mahommedan.

The year 1444 Vikram saw the end of emperor Phiroz Tuglak. So he cannot be the unnamed Mohammedan enemy of Vasantpur. The Vasantpur Chaulukyas might have incurred the displeasure of either of the three Mohammedan Subas viz., Gujarat, Khandesh and Malwa situated on their border. We rule out any possibility of Gujarat's attack as we find the Suba of Gujarat was himself engaged in deadly battle against Sikandarkhan.

For a clear outlook of the history of Sikhandar's battle, with Farhutmulk the Suba of Gujarat, it appears incumbent upon us to have a review of Gujarat history of sometime past. Farhutmulk was appointed Suba of Gujarat in 1432 V. S. by emperor Phiroz Tuglak. He remained faithful till 1443 V. S. afterwards began to show some symptoms of disobedience. In the end of 1443 V. S. he turned full pledged disobedient. The emperor appointed Sikandarkhan, in place of Farhutmulk and accordingly he set out for Gujarat with his army. A battle ensued between the old and new Subas in which the new Suba Sikhandarkhan was defeated and killed.

This event was overlooked by the Central Government

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as emperor Phiroz Tuglak died in 1444 just after the murder of Sikandarkhan the new Suba of Gujarat and was succeeded by Tuglak Shah who was immediately replaced by Akbar Shah. Thus the Central Power was ineffective. The Central Government was not only ineffective but was dwindling. Farhutmulk being himself engaged in saving his Subedari and Honour was not in a position to pick up any fresh quarrel with his neighbour.

During the period under review the Subedars of Malwa were themselves insignificant. We know that the whole country was severely ravaged by famine and Dhar was practically a desert and no man's land. It was during this devastation of Malwa that Sarangsen the ancestor of Rajgadh Ummats occupied Dhar for sometime and later on his descendants were turned out by Mohammedan Subas. It was only after the appointment of Dilavarkhan that the government of Malwa was brought in order. The time of Dilavarkhan is 1454—1462 out of which for four years i. e. 1454—58 he was a Suba and in 1458—1462 he was an independent Sultan of Malwa for all practical purposes. As his time does not fall within the purview of our review and as before him the Subaship of Malwa was non-entity, we rule out also any possibility of attack from Malwa.

There remains only Khandesh. Let us see whether it was possible for the Suba of Khandesh to attack Vasantpur. During the period under review the Farukhis were Subas of Khandesh. Mallik Raja was the founder of the Farukhi dynasty of Khandesh. The Farukhis were first appointed as Subas of Khandesh by the Tuglaks of Delhi. They held the country from 1426 to 1655 Vikram.

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Phiroz Tuglak in 1426 Vikram, as a reward for the timely help rendered to him in Gujarat; granted Thalner and Karanda, the border land between Gujarat and Khandesh, to Mallik-Raja Faruki an young Arab who claimed descent from Khalifa Umar Faruk. His father Chand Jahan Farukhi was a minister of Allauddin Khilji. Mallik Raja made Thalner his head quarter and began to administer his new Jagir. Thus Thalner became the first capital of Farukhis of Khandesh.

From the very beginning of his career in Khandesh Mallik Raja was an enterprising and dare devil military enthusiast. Soon after his appointment he led an expedition against the chief of Bagalan and extorted a fabulous booty from him. He presented a valuble present to the emperor out of the booty and received a Mansab of 3000 horses. In no time he mustered around a cavalry of 12000. His friendship was eagerly cared and enmity avoided with great precaution by Nobles, Sirdars and Hindu Zamindars of far and near alike.

He was ever ready to lead his cavalry on slightest provocation. He was a zealous Mahommedan and as such the Hindus were faring not well at his hands. Besides this he was from the very beginning of his career on enemical term with the Subas of Gujarat. When Farhutmulk, the Suba of Gujarat revolted he took advantage and made several in roads in the territory of Gujarat.

Vasantpur was the immediate neighbour of Farukhis and it was to be traversed before entering the actual territory of the Suba of Gujarat. Young Mallik Raja was a zealous Mahommedan and the Vasantpur Chaulukyas were similarly very zealous Hindus. Only zealousy on both side was quite sufficient to bring each other in open hatered and jealousy.

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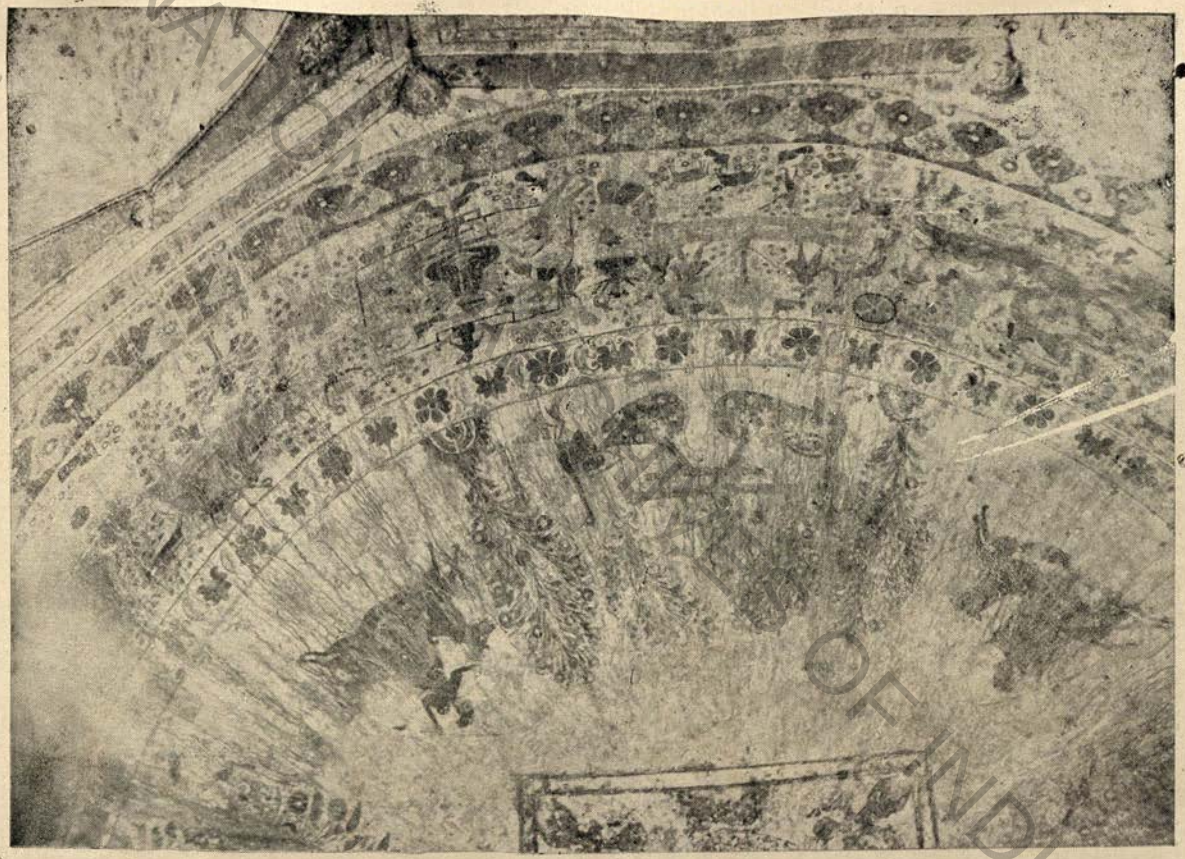

Interior paintings of Kardameswar Temple in which the scene of various stages of Aswameth is dipicted.

Plate No. 13.

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Under the circumstances we conclude that the Vasantpur Chaulukyas incurred the displeasure of Mallik Raja of Thalner and as such were attacked and defeated. The victorious army looted the capital mercilessly as stated by Vasantpur Prashasti. Chaulukyas were compelled to seek refuge in the jungle wherefrom they repair to Vasudevpur instead of Vasantpur, the capital being totally destroyed. As stated above the old king placed on the Gadi Virdev, the son of the deceased Yuvaraj and himself retired to the jungle. He ruled over Vasantpur for thirty years from 1415—1444 Vikram.

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CHAPTER XII

Virdev III. (1444—1477 V. S.)

Virdev III succeeded his grandfather in 1444 V. S. who resorted to the jungle to lead a retired life. His three uncles Mahadev, Krishnadev and Kirtiraj got appanages from the state. It was for consoling his aggrieved soul that Vasantpur Prashasti was written by one Krishnanand a disciple of Swami Shankaranand. It was he who got, on Chaitra Shudha 12th Tuesday 1438 V. S., sufficient money from the grandmother of Virdev III (wife of Virdev II) which he utilised in constructing a Mahadev temple at Bhalak Kshetra on the right bank of Tapti. According to an inscription of that temple (Vide Chaulukya Chandrika Lat Khand pp. 148—149) in Prakasha, on the bank of Tapti, there was the great Shankaranand who was an incarnation of Bhagwan Shankar, and a great preceptor of Vedanta.

Prashasti further adds that Krishnanand, his disciple while residing in Vasantpur during the monsoon got immense money from the queen and constructed this temple of Mahadev. Thus it appears that the writer of the Prashasti was connected with Vasantpur house for generations together. According to the Prashasti Virdev, in spite of his own troubles, devoted himself in looking after the well-being of his subjects.

It appears that the reign of Virdev III was eventful. It was during the latter portion of his reign that the Hindu principality of Sanjan was overthrown. The city was demolished and its citizens were scattered. Amongst the citizens of

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of Sanjan the Parsis were most prosperous, warlike and religious minded and as such they offered stubborn resistence and therefore suffered heavily at the hands of the victorious enemy.

In the preface we have fully discussed the question of the overthrow of Sanjan and established beyond any shadow of doubt that the Hindu king of Sanjan was defeated and the city was demolished at the hands of Sultan Allafkhan of Malwa in 1472 V. S. Still we would investigate the matter from another angle of vision. We have pointed out in the preceding chapter that the Farukhis of Khandesh grew very rapidly in power and influence. Their friendship was more seriously cared and enmity scrupulously avoided. Their importance increased more after the marriage of Mallik Raja's son with the daughter of Dilawarkhan of Malwa. It was this relation that prompted Allafkhan to measure strength with Gujarat. The Farukhi also got an opportunity to avenge the wrong done by the Gujarat Subas. Moreover they wanted to do away with the house of Sanjan which stood in their way of extension.

After subduing Bagalan chief and teaching a lesson to Vasantpur Chaulukyas the Sanjan king was the only Hindu power on the border l and of Gujarat. Its importance was felt more due to its hold on the sea coast. It was more renowned for its trade with hinterlands.

When the combined forces of Farukhi of Khandesh and Sultans of Malwa reached Gujarat they were defeated and sent back with disgrace. Thus they were sore pressed with need of money for recouping their already drained coffers. The prosperous Sanjan at once attracted their attention and they stealthily marched against the city, stormed the town and

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acquired enough money to meet their military campaign. Aware of the previous defeat of his grandfather Virdev II carefully avoided any clash and thus saved his people from the agony of war.

As the Prashasti ends here we are now to take our stand on the statement of the Parampara as also on other contemporary events available from other sources. The Parampara says that Virdev had four sons viz. Kirtidev, Krishnadev, Arjundev and Ugradev. He was succeeded by Kirtidev, the eldest son in 1477 V. S. Thus Virdev III ruled Vasantpur for a period of 33 years. The Buhari tradition on the other hand says that Virdev had five sons, viz. Ramdev, Kiratdev, Krishnadev, Arjundev and Ugradev. Ramdev was drowned in the Poorna river while swimming and Krishnadev was devoured by a lion. Thus Kirtidev succeeded Virdev. The difference between the Parampara and Buhari traditions is immaterial and we accept the Parampara and declare that Virdev was succeeded by Kirtidev after a rule of 33 years.

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CHAPTER XIII

Kirtidev (1477—1490 V. S.)

Kirtidev succeeded his father in 1477 V. S, He was greatly attached to religion and many other philanthropic activities. He is said to have never refused anyone seeking shelter and when the Parsis immigrated from Barhut they were accorded due reception and given protection in 1486 V. S. The Parsis were accommodated at a place called Ajmalghad about 6 to 7 miles off modern Bansda. They consecrated their religious fire and lived there for fourteen years. Changshah a Parsi resident of Navasari invited Atash-I-Behram in 1500 V. S. and accordingly the sacred fire was removed to Navasari. Thus it appears that the stay of the Parsis in Bansda was for four years only during the reign of Kirtidev. We have discussed the subject in the preface on pages 3 to 14 yet we cannot help giving some details here. The Couplets from Kissea-I-Sanjan run thus:

1. There is a mountain in India named Barhut where the Parsis went after the destruction of Sanjan.

2. Ordinance from God cannot be changed and whatever is destined cannot be avoided.

3. The Parsis took with them their sacred fire Atash-I-Behram.

4. They lived at Barhut for twelve years and many changes took place during their stay there.

5. By the grace of God all their sorrows and grievances were overcome,

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6. Thereafter they began to enjoy worldly happiness and showed their gratitude to the Almighty God.

7. From there they were compelled to seek some other resort and accordingly they took to the road of Bansda. During their march they were praying to God.

8. The news reached Bansda that the Parsis were coming with their sacred fire Atash-I-Behram.

9. Having learnt the news the people of Bansda were overwhelmed with joy and men, women and children with 300 Sawars.

10. Set out to receive the incoming Parsis who when learnt about the intended reception were greatly moved.

11. The people of Bansda received the Parsis with great pomp and conveyed them into the city.

12. Having received such grand reception at the hands of the Bansda people the Parsis forgot their previous sorrows and sufferings.

13. Besides the people of Bansda were in happy mood finding Atash-I-Behram amongst themselves.

14. Bansda was overwhelmed with joy and appeared like a spring wherein happiness was pouring forth from all sides.

15. As a result of the stay of Atash-I-Behram in the city the people began to take wine every day.

16. From every direction there was an incoming of people with great pomp which resulted in the increase of the city's happiness.

17. In this way the Parsis were coming and the people were surprised to see their inrush with such pomp.

18. Men, women, old and young, were envying each

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گفتار اندر گریختن بهیدن سنان بکوه بهارو و رفتن بسوئے بانسدہ

همان بهیدیں شده آخر پراگند — یکے کوه نام بهارو تست در هند
بسے در وے خریدند از پئے جاں — ندارد چارهٔ کس حکم یزداں
دہ و دو سال بر وے گشت یکسر — اباخود بر دایراں شاه برابر
پس از مدت که از حکم خداوند — براه آمد همه باخویش و پیوند
برابر آتش بهرام بد پس — بسوئے بانسده آمد همه کس
کزو آمد خبر در بانسده شهر — بیامد پیش شان هریک ابامهر
هماناکه خویش با سیصده سواراں — پذیره شد بچندیں نامداراں
بصد تشریف آوردند در شهر — چناں چوں درمندے یافت پازهر
ازاں پس بانسده شد چوں بهاراں — برایں گونه گذشته روزگاراں
پس ازوی مردماں از نسل بهدیں — بهر کشور که بود آں پاک آئیں
زبهر خدمت آں شاه ایراں — برفتے از زناں مردان و پیراں
چو پیشیں وقت در سجداں رفتے — بخدمتش زهر جامی شتافتے
بدیساں پارسی در بانسده نیز — زهر جا آمدندے با بسے چیز

برایں بگشت چوں سال ده چار
پس ازوے گشت گردوں برسرے کار

Photographic copy of Kisai Sanjan dealing with the emigression and stay of Parsees at Bansda (Vasudevpur) after the fall of Sanjan.

Plate No. 14.

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other in showing respect and admiration to Atash-I-Behram.

19. Those who came to Bansda for paying respects to Atash-I-Behram brought with them various sorts of articles and jewelleries.

20. The Parsis began to prosper as they did in Sanjan.

As stated before after four years of the advent of Parsis to Vasudevpur Kirtidev the king passed away in the year 1490 V. S. at an early age of 29 without leaving any issue to succeed him. The queen therefore adopted Mahadev the eldest of the three nephews of the deceased king whose father Krishnadev lost his life in an hunting expedition as shown before.

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CHAPTER XIV

Mahadev (1490-1508. V. S.)

Mahadev succeeded his uncle Kirtidev being adopted. He was a mere boy of ten years when he was called upon to ascend the throne of Vasudevpur. There is a difference of opinion as regards his name and that of his father in the three traditions viz., the Broach, the Buhari and the Achalpura traditions.

We have already dealt with it in the preface pp. 22-24 but we would like to say a few words in respect of the controversy about the adoption of Mahadev otherwise named as Mohandev or Manohardev. We differ from the Parampara as to the adoption of Mahadev during the life time of Kirtidev but assert that he was greatly liked by Kirtidev ever since the death of his mother. He even continued to stay with his Masi the queen. His parents were granted some appanage at Antapur. Both his father and king Kirtidev were uterine brothers and whenever the king visited Antapur he took Mahadev with him. He may also have visited Buhari Matha times out of number enroute Antapur and hence the marvel of his speech being let loose by a superhuman power may have started.

We are justified that Mahadev might have been adopted by his Masi the queen on the merit of his being a very obedient child. He did nothing without the previous consent of his adoptive mother. Even his personal affairs were going to be regulated by her. This undue supervision led to a

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quarrel when Mahadev married and yet went on siding with his mother.

The young queen hated this annoying submission of Mahadev and went away disgusted to her parents and never afterwards visited Vasudevpur. After she left the palace the queen mother got Mahadev married again with a girl of her native place who was shrewd enough to fathom the mental caprice of the queen mother and pulled on with her very well. However she was barren.

It was during the reign of Mahadev that Chang Shah of Navsari invited the Parsis of Vasudevpur and they left in the year 1500 V. S. The Parsis were rather too glad to desert Vasudevpur as they found it insecure for practical purposes due to palace intrigues.

Mahadev had two sons by his first Rani who continued to stay away at her parent's. When Mahadev died at the early age of 28 in 1508 V. S. his sons were 5 and 3 years of age respectively. Yet their mother became a Sati so keenly attached was she. Mahadev was accordingly succeeded by his eldest son Somdev in 1508 V. S.

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CHAPTER XV

Somdev (1508 V. S.) Ugradev (1508-1548 V. S.)

The queen grandmother and the barren step-mother queen grudged the passing of the throne to Somdev and secretly planned to do short work of him. A rumour was started that Somdev was bitten by a cobra while asleep yet we have every doubt to believe that he was poisoned. The maternal uncle who acted as a guardian of both the young princes therefore fled away with Ugradev the younger prince who was declared successor to his brother Somdev. A demand was soon made by the grandmother queen and the step-mother for the restoration of Ugradev which was rejected with contempt by the maternal uncle of Ugradev. This resulted in an open conflict for several years. It is said that when Ugradev attained thirteen years of age he gathered a band of young men and caused through them Rasaleela performance in the palace. The Royal family, Sardars and populace were entertained. He with his followers in disguise mixed with the spectators were present in the performance.

In the midst of the performance at a word of comment a great consternation ensued in which the disguised prince and his followers vanquished his opponents and avenged the death of his elder brother by their total annihilation and extinction. Both his uncles Ramdev and Suryadev who plotted for the throne were killed while seeking the protection of their uncle. The grand-mother queen and the step-mother queen were forced to retire to their native place and Ugradev the grand uncle of the king installed him then and there and swore alle-

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giance to his grand nephew and namesake king. Thus did Ugradev succeed to the Gadi after Somadev in 1518 V. S.

A romance is attached with the life of Ugradev who had fallen in love with a girl, where his maternal uncle was married. It is said that was she who inspired a yearning desire in him for boldly winning back the throne of Vasudevpur. She is said to have joined his band in disguise and planned the whole situation. She was going to garland Ugradev after his success when the turban on her head fell off and her identity was disclosed. This made the grand uncle of the new king hail her as his daughter-in-law and she was acclaimed as the queen and seated by the side of the new king amidst roars of applause. She gave birth to three sons to him in quick succession Trailokyadev, Lachmandev and Punyadev. Ugradev died in 1548 V. S. after a rule of thirty years leaving three sons and two grandsons and was succeeded by the heir apparent Trailokyadev.

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CHAPTER XVI

Trailokyadev (1548—1558 V. S.)

Trailokyadev succeeded his father in 1548 V. S. and gave appanage to his brothers as advised by the late king. His life was cut short while crossing Tapti in the month of Bhadrapad in full flood. Somehow his boat capsized in the midst of the stream. His heir apparent had followed a band of Sanyasis and the king went over there to win him back and while returning to Vasudevpur both were swept off. Trailokyadev was therefore succeeded by Virdev IV in 1459 V. S.

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CHAPTER XVII

Virdev IV (1558-1585 V. S.)

Virdev succeeded his father after the latter was carried away by the current of the Tapti along with his eldest brother, the heir-apparent, in 1558 V. S. He was a born warrior and hence could bear the high-handedness of Mohammedans posted at the neighbouring border lines of Gujarat and Khandesh. He was always ready to protect Brahmans and cows. But in spite of his burning desire he was prevented from taking any active part due to the ever decreasing power and prestige of the State for the last two generations. His mind was always devising suitable means for the retrieval of the power and prestige of his family. Moreover the family dissensions and the siding of his kinsmen with the enemies was the greatest stumbling block in his way. Over and above all this, the two strong parties, one belonging to the maternal uncle of his grandfather and the other belonging to the brother of his grandmother, were a serious draw back. These people were always at tug of war and troubles, turmoil and fighting in the open were the orders of the day.

Virdev thought it better to get rid of these two contending parties one at a time. Accordingly he decided to side with the party of his grandmother's brother first and to get the other ousted through them. Shortly afterwards he got the desired opportunity. These parties came in open conflict. Virdev as planned beforehand sided with his grandmother's brother's party. Those people, being embolden by the siding

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of Virdev, wiped out the existence of the people of his grandfather's maternal uncle's party. After sometime Virdev compelled the party of his grandmother's brother to leave Vasudevpur at once otherwise threatened them to put to death.

Vasudevpur thus being purched of foreign parties, the power and prestige of Virdev increased. Friends and foes began to fear him alike. While he was thus engaged in consolidating his power, unfortunately a difference of opinion took place between him and his second uncle. This dissension took a serious turn and armed conflict was thought possible at any time.

One day when Virdev was returning to his palace after performing the daily Puja of his family diety Bhagawan Kardameswar, and crossing the river, he was attacked by his uncle, two cousins and their associates who came out of the ambush and a deadly fight ensued between the two contending parties. In spite of his bravery Virdev was looing ground being outnumbered by his opponents. Fortunately his eldest uncle while returning from his hunt, appeared on the scene and Virdev's opponents thinking approach of help to him gave in and took to thier heels.

Virdev was seriously wounded. Yet he gave them a chase and killed two of them who later on were found to be his cousins. However the principal culprit his uncle Punyadev fled away and approached the emperor in his camp and made a request for help. The emperor after hearing him consented to help him if he embraced Islam. Punyadev blinded with envy embraced Islam there and then and was provided with a detachment.

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He was named Pirkhan. The convert thus provided started off for Vasudevpur. The men of the detachment began to destroy standing crops, molest people enroute and demolish temples. The consternation somehow reached Virdev's ears who arrayed his forces to oppose Pirkhan. No sooner did the contending armies face each other than a deadly battle ensued. Virdev beheaded Pirkhan at the end of the day. The officer of the detachment also shared the same fate at the hands of Virdev's grand uncle. The detachment was completely routed and the survivers escaped to carry the sad news to the emperor.

The victorious Virdev entered Vasudevpur at sunset and was given a great reception by the citizens. Men, women and children were envying each other in paying their respects to him. His queen received him at the palace gate amidst chorus of praise, garlanded him and lighted the lamps in his honour followed by other ladies. His victory was commemorated by the founding of a suburb named "Navavijaynagar".

The Parampara is methodically silent about the date and the name of the emperor who sent the detachment. But we attempt to spot the date and name of the emperor by a close scrutiny of contemporory Mohammedan history. We know Virdev ascended the Gadi in 1558 V. S. when Mohammad Begada was Sultan of Gujarat. His time is from 1514 to 1556 V. S. Thus they were contemporaries for nine years. From the time of Virdev's accession to the Gadi the events led to the fight in rapid succession and closed with the death of Pirkhan. We wonder as to why the emperor pocketed this annihilation of his detachment. Mohammad Begada was busy with the Portugese. He firstly defeated them in 1565 near

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Cheul.§ It was here that Pirkhan approached him. We further know that Mohammad Begada had to hurry up to Diu where the Portugese claimed his attention. So he took very little note of Pirkhan's mission or the loss of his detachment.

Later on Mohammad Begada himself died and Virdev was left unmolested to revel in his glory. He ruled for 30 years from 1558 to 1585 V. S. He had two Ranis. From the senior he had two sons Somdev and Mandev and from the junior he had one son Vyaghradev. He was succeeded by his eldest son Somdev.

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§ 1. Cheul is now called Revadanda. It is situated between north latitude 18·33 and east longitude 72·59. It was a place of great importance between 1500—1650 A. D.

2. In 1507 A. D. near Daman on his way to Chuel, Mohammad Begada heard of the victory gained at Chuel over the Portugese by the Gujarat Squadron under Mallik Ayaz Sultani in concert with the Turkish fleet. (B. G. Part 1, Vol. 1, Page 248.)

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CHAPTER XVIII

Somdev (1585—1602 V. S.)

Somdev succeeded his father in 1585 V. S. and his two brothers Mandev and Vyaghradev got Jagir from the state. His younger brother Vyaghradev who was very fond of taming tigers had several tamed animals at his place. The young Yuvaraj Gumandev began to share his tendency in the fondness for the lions. Somdev on hearing the report remonstrated with the prince and asked his brother and the prince to abstain from taming the lions but in vain. The prince continued his hobby in secret. Once the prince in his extreme fondness opened the cage of a newly entrapped lion. The hungry beast before any help could be available torn the prince to pieces and ate him. Somdev hearing the news was so shocked that he fainted and he never regained his health or bodily strength. The state affairs were looked after by his brother Mandev, and Vyaghradev gave up lion taming and began to pass all his time indoors. One night he retired for rest and stealthily left his home and family and none ever heard what became of him.

The invalid king was well attended by his queen and brother. After a protracted illness of thirteen years he passed away in 1602 V. S. The death of the Yuvaraj took place in the fourth year of his reign in 1589. He was ultimately succeeded by his brother Mandev in 1602 V. S.

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CHAPTER XIX

Mandev (1602—1626 V. S.)

Mandev succeeded his brother Somdev in 1602 V. S. When he ascended the Gadi he had three sons Karandev, Chandradev and Virdev and a grandson Arjundev through his eldest son. Sometime after his accession he perceived the people in want of water and constructed a bund in the river.

In the latter portion of his reign his grandson who was a full grown lad of sixteen and a pet of his grandfather due to the death of his mother after delivery, began to show signs of insolence and religious bigotry. He had a natural hatred for Mohammedans and as such he began to retrieve the lost family fortune at the expense of dwindling Sultanate of Gujarat.

Once an officer of the emperor visited his grandfather and during the course of business he was discourteous to Mandev. This was too much for the young Arjun. He at once pounced upon him and caught him by the throat and it was with great difficulty that the Badhshahi officer got himself freed from his clutches.

Mandev with a view to appease the molested officer took Arjundev to task and asked him to get out of sight; and on the spur of the moment ordered the prince not to show his face. But the young prince felt it much and left the court forthwith adding that if he was a true Kshatriya he would never come in the presence of the king. The officer on leaving Vasudevpur was again waylaid by the prince and taught a sound lesson for his insolence. The prince gathered a band of young men

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and resorted to free-bootery in the adjoining Muslim territory for nine continuous years. He thus accumulated enormous wealth. In the end the news reached him that his grandfather was dying and was crying for him. His followers prevailed upon him to give up his obstinacy and see his dying grandfather. But he was not destined to see him. The old king died before his arrival and his father was already proclaimed king. Then he entered the city. The incident counting backwards ten years can be located in 1616 V. S. During the decade the power of the Gujarat Sultans was decreasing and the Nobles, Chiefs and officers were irresponsible. Thus young Arjundev got a good chance to measure the strength of his band with Mohammedan officers and their retinue.

Mandev ruled over Vasudevpur for a period of 24 years and was succeeded by his son Kanakdev in due course in 1626 V. S.

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CHAPTER XX

Kanakdev. (1626—1646 V. S.)

Kanakdev succeeded his father but from the very beginning of his reign he had to face a serious situation arisen out of the quarrel between Arjundev and Mangaldev. In the absence of Arjundev, Mangaldev his step-brother was hoping his advent to the throne as a matter of course but the return of Arjundev shattered his hopes and he became now desperate.

Kanakdev in spite of his favour for the young prince was not in a position to side with him openly. Finding the quarrel between the brothers unbearable he sent Mangaldev to his maternal uncle at Ramnagar, the old capital of Dharampur State. Even after this arrangement the quarrel did not cease. For sometime Arjundev tolerated this nuisance but in the end demanded final settlement with great reluctance. Kanakdev conceded to his demand and the followers of Mangaldev were subdued with strong measures. Kanakdev died after a rule of 20 years in 1646 and was ultimately succeeded by Arjundev.

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CHAPTER XXI

Arjundev (1646—1656 V. S.)

Arjundev succeeded his father at a ripe age of 46 years. According to the Parampara he was known as Rai Baba. He was a brave and religious man. He fed thousand Brahmans, restored the grants of temples to Brahmans, Sadhus and Barrots and fell fighting with Mohammedans.

The only point deserving comment is his death while fighting with the Mohammedans. In two of the foregoing chapters his characteristics have been well brought out. According to Parampara he died in 1656 V. S. Who the Mohammedan enemy possibly might be? We know that Muzaffar III was the last independent Sultan of Gujarat. His time was 1561—1592 A. D. Nobles and Sardars revolted and one of them Itmadkhan by name invited Akbar. He accepted the invitation as he was on the look out for an opportunity to teach a lesson to the Sultans of Gujarat for their insolence and enmical behaviour in sheltering the rebels of Malwa, Gondvana and others. Akbar reached Ahmedabad in November 1572 A. D. (1628 V. S.). Sultan Muzaffar surrendered and was made captive and Gujarat was annexed to Mughal empire. After appointing Itmadkhan as Suba of Gujarat Akbar directed his attention to the south and defeated Mirza Ibrahim Hussain on 23rd December 1572 A. D. In February 1573 A. D. he took possession of Surat. After two months Akbar visited Ahmedabad a second time in September 1573 A. D. (1629 V. S.) and defeated rebels in person.

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Somehow or other Sultan Muzaffar escaped and occupied Ahmedabad, Broach and many other towns of note. He was defeated by Abdur Rahim the son of Behramkhan near Nadiad at Sarkhege in 1584 A. D. (1640 V. S.). Thereafter Sultan Muzaffar slipped into Kathiawar and carried on his guerilla war till 1599 A. D., i. e. 1655 V. S. when he died. The Sultanate of Gujarat was wiped out with his death and peace was restored in the country. Two years afterwards Shahjada Salim rebelled in 1601 A. D. and declared himself as a Badshah. Allahabad, Behar, Hajipur and many other provinces were under his influence yet there was peace in Gujarat; because people of Gujarat knew the prowess of mighty Akbar and a petty chief like Arjundev of Vasudevpur could rarely raise his finger against him. We are therefore on the verge of rejecting the statement of the Parampara still we restrain ourselves and undertake other possible exploration of the above stated fact.

During the period under review the Farukhis of Khandesh were being subdued by Akbar. By bribing and treachery. Akbar took Asirgadh in January 1601 A. D. (1656 V. S.) and the Farukhi Nobles, and Chiefs and their armies were scattered. They sought refuge wherever they could obtain. Their territory being on the border of Gujarat some of the nobles slipped away into Gujarat and wanted to take advantage of the internal dissensions in the rebellion caused by Shahzada Salim. While traversing the territory of Vasudevpur they came into conflict with Arjundev who was killed in a skirmish in 1656 V. S. and his son Ramdev was declared successor after him.

The Parampara says that his brother Mangaldev with

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the help of his maternal uncle and the victorious Mohammedans occupied Vasudevpur. We conclude therefore that it was Mangaldev who inspired the Farukhi Nobles and Chiefs and joined hands with them and set out on his adventure. His main object was to teach a lesson to his brother. He usurped the Gadi and retained it for five years. His nephew being at that time a minor was taken away to Surat within a few years when emperor Jehangir visited Surat. He was ushered before the emperor who being pleased with the boldness of the minor prince ordered the restoration of his possession to him and thus with the help of the Imperial army Ramdev got back the lost heritage from Mangaldev in 1661 V. S.

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CHAPTER XXII

Rawal Ramdev II (1656—1701 V. S.)

Ramdev alias Raibhan succeeded his father Arjundev in 1656 V. S. but being a minor his uncle Mangaldev who was enmical to him as well as to his father with the help of Farukhi chiefs usurped the Gadi and exiled both the prince and his mother the widow of the late king. They stayed at Surat. The subjects of Vasudevpur were however not in favour of Mangaldev and were on the look out for a favourable opportunity to get Ramdev reinstated.

They got their desired aim when emperor Jehangir visited Surat. Ramdev yet a minor of tender age was ushered before the emperor as mentioned in the Parampara when he was playing Chousar in his Harem. The emperor and the ladies of the Harem were greatly attracted by the charm of the minor prince and when he was asked as to what he wanted Ramdev took the sword in one hand and pointed to the earth by the other. This provoked laughter. However the emperor was very much pleased and ordered the Imperial officers to restore him to his heritage. The usurper Mangaldev was ousted and Ramdev was reinstalled on the Gadi.

Now the Parampara does not mention the name of the emperor although we definitely know that Gujarat was a Suba of the Mughals. Of course Jehangir was the son and successor of Akbar at the time. Jehangir constructed a Serai known as Jehangir Sarai where the Municipal Offices are now held. It is quite possible that Ramdev who stayed at Rani Talav with

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his mother was ushered in Jehangir's presence on the next day after his sacred thread ceremony with some presents. The young Brahmachari is usually asked at the thread ceremony to select the sign of his livelihood and taught to select a book if he is a Brahman, a sword if he is a Kshatriya, a plough if he is a Vaishya, it is but likely that the prince might have been taught to select the sword on the previous day. Accordingly when the emperor asked him what he wanted he might have done the same that he did the other day before his preceptor. This is our corroboration of the Parampara and that is why the emperor might have felt amused instead of taking umbrage at the strange behaviour of the prince and rather might have pitied him and ordered the restoration of the Gadi. He was given the title of Rawal as he was received in the "Rawla" Royal Harem which the Bansda chiefs even to this day hold with pride.

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CHAPTER XXIII

Rawal Udayabhan I (1701-1726 V. S.)

The ruler of Vasudevpur (Bansda) about whom a mention is made, for the first time, in Mahratta records is Rawal Udayabhan I. Moropanth, the commander-in-chief of Shivaji's forces, writes in one of his letters to his companion Pratap Rao Gujar, as early as 1727 V. S. (1671 A. D.) and asks him to proceed further from Kolvan, through Ghotmalghat and to enlist the help of Rawal Mulraj of Vasudevpur (Bansda) for the further campaign of Surat, reminding him of the friendship of his father, late Rawal Udayabhan with Chatrapati Shivaji Maharaj. (Vide Latche Marathi Aitihasik Lekh No. 2.)

This indirect evidence is of great importance and amounts to a conclusive proof of Rawal Udayabhan's friendship with Chatrapati Shivaji Maharaj and it further points indirectly that the part might have been played by him during the sack of Surat by Shivaji. It would not be out of place to review the circumstances which led Chatrapati Shivaji Maharaj to sack Surat and for the purpose we would like to quote here from our book "Latche Marathi Aithihasik Lekh, Part I". Preface pp. 9—11, Para 13—20.

"The Mughal emperor Akbar, wrested Gujarat from Muzaffar Shah III, in 1566 A. D. which remained under the sway of his descendants till 1753 A. D. It was during the reign of Shahjehan that Shivaji the founder of Mahratta empire raised his head in the Deccan.

Though, Chatrapati Shivaji Maharaj, the Mahratta hero,

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was successfully fighting the Bijapur Sultanate and was crossing his Bhavani with Mughals almost every day in Deccan and southern and northern Konkan both but the provinces of south and north Gujarat, never got an opportunity to witness the heroic deeds of the self-made young spirited hero. His chivalry and undaunted spirit of independence, his love for Hindu Dharma and his zeal for the establishment of Hindu Raj, spread his fame throughout the four corners of India and under his banner began to flock kindred souls fired with the same enthusiasm. In course of time when his power appeared to be firmly established, it became, to the aggrieved Hindu Princes, one gravitating centre towards which they were drawn in the hope of throwing away the foreign yoke. Hindu youths and warriors began to vie with each other in fighting under Shivaji and to contribute their humble mite for achieving the successful end of his noble ideal. Though these favourable sentiments were known to Shivaji, he had no time to turn his eyes towards the province of Surat.

When in the year 1659, the Bijapur government decided to put an end to Shivaji's troublesome career and intended to despatch a strong force against him, Afazal Khan one of the foremost nobles of Bijapur and an experienced general volunteered his services against the Mahratta rebels. While proceeding to chastise Shivaji, Afazal Khan did not conceal his intolerence of Hinduism and desecrated the temples of Tuljapur and Pandharpur. His objects in doing so was more or less to draw Shivaji out from his stronghold into the open plains. Being foiled in this attempt he opened negotiations which resulted in a meeting of the adversaries and the ultimate result of which was the death of Afazal Khan. Bijapur, being infu-

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riated at the death of Afazal Khan, poured its vast resources of army against the rebel and Shivaji was cornered in a way. With great difficulties he extricated himself from the dangerous situation in 1660.

While Shivaji was overcoming the difficulties placed in his way by Bijapur, unexpected danger came from the Mughal side. Shaista Khan was appointed Viceroy of Deccan by Aurangzeb with instructions to subdue Shivaji. Shaista Khan put all the resources at his command into motion and wrested Poona and Chakan from Shivaji. Secondly, he turned his attention towards Kalyan, and gradually cleared it of the Mahrattas. Intoxicated at his success Shaista Khan was enjoying in the citadel of Poona, but Shivaji surprised him by a night attack in 1663. Shivaji entered the Viceroy's apartments with a few of his companions and slew his son with forty of his attendants, cut off the thumb of Viceroy himself by the stroke of his Bhavani and returned safely to his stronghold of Singhagarh.

This daring exploit enhanced the prestige of Shivaji and totally demoralised the Imperial forces in the Deccan. Shivaji at once started to take full advantage of the demoralised state of the Imperial forces and he determined to avenge the wrong done to Poona, his favourite city by the Mughal Viceroy. He resorted to plundering of prosperous cities belonging to the Mughals after their own fashion. While doing so, his attention was drawn by the prosperous condition of Surat in the Lat country. He deputed his trusted adherents to know the disposition of the neighbouring Hindu Princes whose territory he was to traverse in his march and also to secure information about the defences of that city. His spies found the princes of

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Jawar, Ramnagar, Peth and Bansda (Vasudevpur) favourably disposed, and willing to help him in his enterprise.

Having received favourable reports from his spies, Shivaji set out on his expediiion in 1664 and reached the city, plundered it for six days continuously. When news reached of the arrival of the Mughal forces in the vicinity, he slipped away to his country carrying all his booty safely. The triumphant return of Shivaji to his country and the repeated misfortunes of the Imperial forces, lowered their prestige in the Deccan. Aurangzeb at once deputed Maharaja Jaisingh of Ambar (Jaipur) followed by Diler Khan as his lieutenant. Shivaji's power was unequal for an open contest with Jaisingh, he therefore sued for peace immediately on the fall of Purandar which resulted in his surrender of his fortresses excepting twelve in 1665. However, he was allowed to compensate his territorial losses at the expense of the Bijapur kingdom. Jaisingh was anxious to remove Shivaji from the battle-field of Deccan and therefore induced him to present himself in person at the Mughal court.

Shivaji, in spite of the protests of his lieutenants set out for Agra cherishing high hopes in his heart. But the cold reception accorded to him by Aurangzeb and his virtual confinement disillusioned him at once. By a clever stratagem he escaped from this confinement and cleverly eluded his pursuers and succeeded in reaching Deccan in 1666.

After his return from Agra Shivaji concluded peace with the Imperial Viceroy and reorganised his disrrupted government but war broke between the Mughals and the Mahrattas again in 1669. By rapid and successive blows Shivaji recovered all his fortresses surrendered to the Mughals in 1665,

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After regaining his lost territories and consalidating his power, he turned his eyes towards Surat again in 1669. Henceforth, expeditions to Gujarat became an annual festivity of the Mahrattas."

As stated above the first sack of Surat was perpetuated in 1720 V. S. (1664 A. D.) and the second in 1725 V. S. (1669 A. D.). Therefore we can easily conclude that Rawal Udayabhan died sometime after 1725 and before 1727 V. S. (1669 and 1671 A. D.). Thus the rule of Rawal Udayabhan over the destiny of Vasudevpur is centered in the first quarter of the eighteenth century of V. S. and in the second and third quarters of the seventeenth century A. D.

The places mentioned in the above letter of Moropanth are Kolvan and Ghotmal. Kolvan is the name of a Taluka in Nasik district and is situated on the south-east border of Vasudevpur. Ghotmal is a village in Vasudevpur. The tract of land around is a hilly country and the hills are known as Ajmalgadh. We presume that Ghotmal referred by Moropanth in his letter is at present corrupted as Ghodmal.

Rawal Udayabhan died in 1726 V. S. (1670 A. D.) after a rule of about 25 years and was succeeded by his son Rawal Mulraj.

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CHAPTER XXIV

Rawal Mulraj *alias* Virdev (1726—1762 V. S.)

Rawal Mulraj alias Virdev ascended the Gadi of Vasudevpur in 1726 V. S. after the death of his father Rawal Udayabhan I. We have got two Mahratti records vide "Latche Marathi Aithihasik Lekh" No. 1 and 2. In the first letter he is addressed as Mulraj and in the second as Virdev. The writer of the first letter is Moropanth and that of second is Chatrapati Rajaram. Thus it appears that Mulraj was a contemporary of Chatrapati Shivaji Maharaj I the founder of the Mahratta empire, Sambhaji and Rajaram.

In the first letter Moropanth directs Pratap Rao Gujar to enlist the armed sympathy of Mulraj while proceeding against Surat and in the second letter Khande Rao Dabhade is instructed by Rajaram to rely upon the friendship of Mulraj alias Virdev of Vasudevpur. It is evident from this second letter that the Mughals had overthrown the authority of Mahrattas in Balsar, Parnera and Gandevi. The order to Khande Rao was to bring these Purganas under the sway of Mahrattas. A question arises whether these Parganas were even nominally under the Mahrattas during the period under review. This confronts us badly and requires some keen devotion to the study of the Mughal history for a satisfactory solution. We know that after Shivaji's two successful campaigns against Surat in 1720 and 1725 V. S. his general Moropanth led another campaign in 1726 V. S. and levied a large contribution from the city. Other Mahratta generals plundered the city to their full satisfaction in 1730 and 1731 V. S. respectively.

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In the year 1732 V. S. (1676 A. D.) for the first time, the Mahrattas got a permanent footing in Lat country after establishing their Thana at Parnera, 50 miles south of Surat and about 12 miles from Gandevi. We also definitely know that at the time of his death Shivaji held direct sway over the tract of country from Gandevi in Surat Athavishi to Phond in Kolhapur, excluding some territorial possessions of the Portugese, Siddi and English. But after his death the fortune of the Mahrattas took a reverse turn, and forts after forts were taken away by the Mughals in as much as in one of the battles of Sanganner in Ratnagiri, Sambhaji the son and successor of Shivaji was imprisoned by Takrabhan, Aurangzeb's general, in 1745 V. S. (1689 A. D.) and was beheaded.

During the minority of Sambhaji's son Shivaji II, who was afterwards known as Sahu, Rajaram his uncle was proclaimed as his regent. He had to face a very difficult situation as the Mughals were very aggressive on all sides. Next year in 1746 V. S. (1690 A. D.) Raigarh fell and the young Shivaji, and his mother Surya Bai both were made captives. Henceforth Rajaram had to fie from place to place. Still however, the Mahrattas were not down-hearted nor cowed down. They were resorting to the well-known Mahratta tactics of warfare and were serving their Mughal friends by touching their heads with sharp edges of their swords. Once more in 1755 V. S. 1699 A. D. Rajaram was favoured by Victory and was able to carry on successful expeditions in several provinces. He was able to gather Prasaji Bhonsale, Haibatrao Nimbalkar, Nemaji Scindia, Athavale Samsher Bahadur and other numerous Mahratta generals under his banner and commanded a big army which even Shivaji had not the fortune to rally round his Bhagwa banner.

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With this army Rajaram proceeded through the Gangkhadi, Nander, Berar, and Khandes claiming chouth and Sirdeshmukhi. In the end of his successful expedition he assigned the management of Baglan to Khanderao Dabhade, Berar to Parsaji Bhonsle and Gangkhadi to Haibatrao Nimbalkar.

In 1756 V. S. (1700 A. D.) Rajaram died and his chief queen Tarabai placed her son Shivaji on Gadi with the help of Amatya Ramchandra Pant, Shankarji Narayan and Senapati Dhanaji Janardan. Tarabai moved from place to place with her army. Although Aurangzeb was figthting and retaking forts belonging to Mahrattas still, the Maratha forray in Gujarat was never brought to a stand-still. In 1758 V. S. (1702 A. D.) one Mahratta army was within 18 miles of Surat. In 1758 V. S. (February 1703 A. D.) they were nearer Surat and next month i. e. in March they burnt a suburb of the city and besieged it. In 1761 V. S. (1705 A. D.) they repeated their attack and in 1762 V. S. (1706 A. D. April), they blockaded it. Prices of commodity in the city rose 400 percent during the blockade and the misery of the town could be guessed quite easily. Mahrattas returned to their country after about a month.

It is quite clear that in one of the aforesaid compaigns of 1758 or 1759 V. S. (1702 or 1703 A. D.) probably the former Khanderao Dabhade was asked to rely on the friendship of Rawal Mulraj (Virdev) and hence we need not worry ourselves further for the veracity of the aforesaid letter. According to the family tradition preserved by the Bards Rawal Mulraj (Virdev) ruled over the destiny of Vasudevpur till 1762 V. S. (1706 A. D.). He died leaving behind his son Muldev, grandson Udaibhan II and four great grandsons Virdev, Yogaraj, Dajibaba and Khusalsinh. He was succeeded by his son Muldev.

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CHAPTER XXV

Rawal Muldev (1762 V. S.)

Rawal Muldev succeeded his father on Chaitrabadi Tritiya Sambat 1762 V. S. but he was not destined to rule over Vasudevpur. Only after four months of his succession he was bitten by a cobra and in spite of the charmers remedying attempts he breathed his last on Shrawan Sudh Panchmi. It is said that he wanted to feed a cobra with milk with his own hands and as such a charmer was called to provide a real Nag. When the Nag was provided he took it to feeding milk and during the course of feeding somehow or other the raptile was enraged and bit him. As stated above he breathed his son Yuvaraj Udayabhan and four Yuvaraj Kumars.

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CHAPTER XXVI

Rawal Udaibhan II. (1762—1767. V. S.)

Rawal Udaibhan II succeeded his father on Shravan Sudh Panchmi Sambat 1762. Just a few months of his succession a a great political upheaval took place in the country. Emperor Aurangzeb died in 1763 V. S. (1707 A. D.) and with his death the Mughal empire witnessed its setting sun. Though there were dissenssions amongst the Mahrattas yet their territorial expansion went on everywhere. Shivaji alias Sahu the son of Sambaji being released after the death of Aurangzeb proceeded direct to his father's capital but was opposed by Tarabai his aunt and her associates. However he got himself established in 1768 V. S. (1712 A. D.)

There was general disorder in the country. There was no security for life and property. People were terror striken. However Udaibhan with a view to relieve his dear subjects from the panic caused by the disorder in the country came out from his Mahal and began to patrol his territory. He is said to have been found available everywhere where there was possibility of any trouble. He encountered a band of robbers. The band finding unable to cope with the king and his party gave in and took to their heels. The king gave them a chase but unfortunately his mount slipped and broke its neck. The king also shared the fate of his mount. After a protracted illness he died in 1767 V. S.

Thus Rawal Udaibhan ruled over Vasudevpur only for five years. He was succeeded by his eldset son Virdev.

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CHAPTER XXVII

Rawal Virdev (1767 - 1774 V. S.)

Rawal Virdev succeeded his father Rawal Udaibhan II in the year 1774 V. S. and his brothers Yogaraj, Dajibaba and Khusalsinh got appanage from the State. Dajibaba took his abode at Baleswar, Kusalsinh at Bagumbra and Yogaraj at Gotia. All these places are at present in the Gaikwad territory. He ruled over the destiny of Vasudevpur only for a short period of six years and was succeeded by his son Raibhan. Though the Mahratta power was increasing on all sides like the rising tide of the full moon ocean, and though Rawal Raibhan was friendly disposed to them and was helping them he was not a tributory to the Mahrattas. His neighbouring prince of Ramnagar was long ago subdued and made tributory. Besides, the Pargana of Gandevi was under the direct control of Chatrapati of Sahu. He was succeeded by his only son Raibhan in the year 1774 V. S.

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CHAPTER XXVIII

Rawal Raibhan (1774—1795 V. S.)

Raibhan succeeded his father Rawal Virdev in 1774 V. S. (1718 A. D.). The same year Khanderao Dabhade was made Senapati by Chatrapati Sahu. At the time of Raibhan's succession the power of the Mahrattas was increasing rapidly. Two years later in 1776 V. S. (1720 A. D.) Balaji Vishvanath the first Peshwa obtained three Sanads from the puppet emperor by virtue of which the territory under Shivaji at the time of his death in 1736 V. S. (1680 A. D.) was termed Swarajya and was formally granted by the emperor. The right to levy Chouth and Sardeshmukhi in Deccan and over the territory of Hyderabad and Mysore was granted.

In 1776 V. S. (1720 A. D.) Balaji Vishvanath returned with his faithful adherent from Delhi. The Mahrattas claimed the right to realise the Chouth from Gujarat also though it is doubtful whether they had any right to do so. After the battle of Balapur Senapati Khanderao Dabhade returned home and at his suggestion his lieutenant Damaji Gaikwad got the title of Samsher Bahadur from Sahu. Balaji Vishvanath the first Peshwa died shortly afterwards. Senapati Khanderao Dabhade and Damaji Gaikwad also died and their successors enjoyed the titles bestowed on their fathers.

From this time onwards the Mahrattas began to levy Chouth from Surat Atthavisi. Three of the Mahratta generals, Samsher Bahadur Pilaji Gaikwad, Kanthaji Kadam and Pawar, were establishing themselves firmly in Gujarat. Pilaji Gaik-

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wad who had established himself at Songhad and was plundering the country with the help and alliance of Rajpipla, was defeated by Rustamkhan in 1780 V. S. (1724 A. D.) near Surat but he had already gone up to Ahmedabad and others had obtained a firm footing at Dohad. This clearly indicates that the whole of Gujarat was almost under the influence of Mahrattas in 1780 V. S. (1724 A. D.)

Bajirao succeeded his father as a Peshwa in 1777 V. S. (1721 A. D.). In one of his letters, dated 2nd Jilheji 1124 Araba, (1723 A. D., 1779 V. S.) addressed to Satvoji Jadhav, he states, that the four states of Jowhar, Ramnagar, Penth and Vasudevpur (Bansda) on the borders of Gujarat and the Pragana of Gandevi were already included in Swarajya but further Praganas of Surat Atthavisi situated on both the sides of river Tapti were to be brought under the government. The Amal of these four states and the Gandevi Pragana was assigned to him in order to discharge his duty faithfully and to establish Government Thanas over other Praganas.

Vasudevpur (Bansda) was accordingly included in the Swarajya. Although Swarajya was a term applicable only to Praganas held by Shivaji in 1736 V. S. (1680 A. D.). Vasudevpur (Bansda) was neither tributary to him nor was it ever till 1779 V. S. (1723 A. D.) as mentioned in this letter. Even the Sanad granted to Balaji Vishvanath in 1774 V. S. (1718 A. D.) which is a conclusive evidence on this point does not show Vasudevpur (Bansda) included in the Swarajya. We have rubbed our eyes and looked over the list of Swarajya times out of number. But we were disappointed in our attempt to find Vasudevpur included therein. We produce here below the list for our readers' perusal.

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(a) The districts of:- POONA, SUPA, BARAMATI, WAI, MAVAL, SATARA, KARHAD, PANNAHALA, AJRA, MAN, PHALTANKAR, MALKAPUR, TARLA, KATWA, JUNNER, and KOTHAPUR.

(b) The Paraganas of:- KOPAL, GADAG, HALAYAL, and all forts captured by Shivaji on the north bank of Tungbhadra.

(c) The Konkan States of:- RAMNAGAR and JAWAR.

(d) The Konkan Paraganas of:- GANDEVI, CHEUL, BHIMGARH, BHIVANDI, DABHEL. JAWALI, RAJAPURI, PHANDA, AKOL and KUDAL.

Even in the list of Subas, over which Chouth right was granted to Chhatrapati Sahu by the Emperor, neither Gujarat nor Bansda was included. We therefore fail to understand how the term Swarajya could be applied to Vasudevpur. Swarajya had nothing to do with Penth also. We are therefore inclined to believe that after 1775 V. S. (1721 A. D.) both the states Vasudevpur and Penth were made tributaries to the Maratha power. There is no record available to show the amount of Chouth levied from Vasudevpur.

The Peshwa by his order dated 7th Jilhej 1124 Arba (1779 V. S.) "Vide No. 7, L. M. A. L., Part 1" transferred the Kamavis of Vasudevpur and other States to PILAJI Jadhav. But this arrangement lasted only about two years and on 16th Jilhej 1126 Arba, 1781 V. S. Satvaji Jadhav was again placed in charge of the Kamavis of Vasudevpur. "Vide No. 5, L. M. A. L., Part I." From 1116 to 1134 (1784-1794 V. S.) there is no record so far as limited scope of exploration was permitted to us. During these years there were conflicts between Bajirao Balaji, the 2nd Peshwa and Senapati Trimbkrao Dabhade sided by Samsher-

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bahadur Pilajirao Gaikwad and other Maratha generals. It can be easily styled as the Brahmin and Non-Brahmin conflict for political supremacy. The first battle was fought near Narbada river and the second at Bhilupur near Dabhoi. In the former Bajirao was defeated but in the latter he crushed the combined forces of Dabhade, Gaikwad, Pawar and other Maratha Chiefs in 1786 V. S. (1131 Arba.)

Bajirao during the course of his onward journey to Gujarat and return to Poona, passed through Vasudevpur. In support of our contention we reproduce here the onward and return journey chart of Peshwa's campaign in Gujarat. (Vide Chart Plate opposite).

Rawal Raibhan placed the resources of his state at the disposal of the Peshwa and personally took part in the conflicts against Pilajirao Gaikwad, Kanthaji Kadam, Sayaji Bande, Anandrao Pawar and many other Maratha chiefs of repute. Thereby he incurred the displeasure of Dabhade and Gaikwad and sowed the seeds of trouble which bore fruits eight years latter, after his death, and his descendants were subjected to various sorts of operations at the hands of Dabhade and Gaikwad, for a period of 64 years till the final advent of the British in 1858 V. S. (1802 A. D.)

In the year 1133 Arba (1789 V. S.) the Kamavis of Vasudevpur and other States was assigned to Vasudev Joshi "Vide 6, L. M. A. L., Part I" but he was replaced by one Krishnarao Mahadev. However this order seems to have been never given effect to as we find Vasudev writing to the Peshwa in 1137 that Krishnarao Mahadev who was given the Kamavis of Vasudevpur and other states did not return till then and the charge was not handed over to him. "Vide No. 7, L. M. A. L., Part I."

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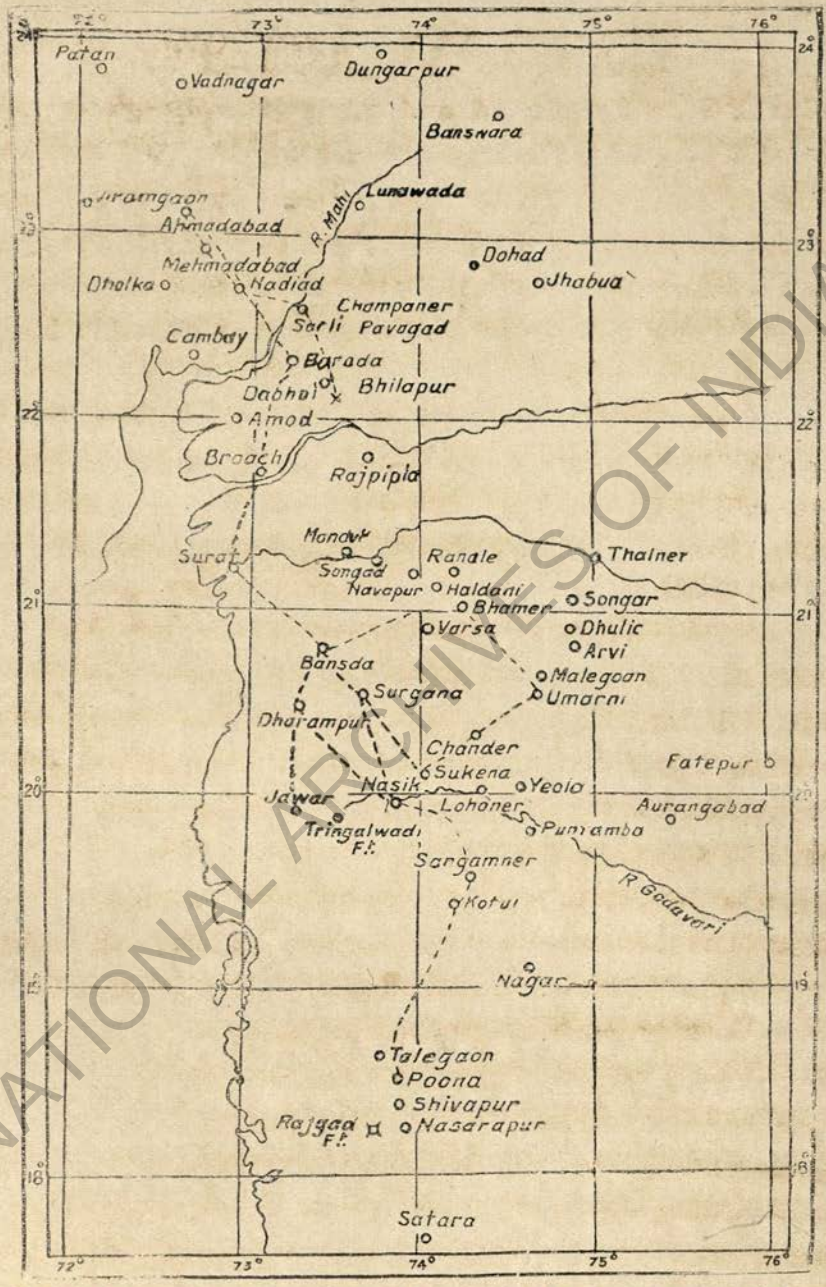

Route march of Shivaji and various Mahratta generals as well as of the Peshwa during their various Gujarat campaigns.

Plate No. 15.

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Rawal Raibhan, when accompanied the Subedar in his Mulakgiri campaign in compliance of the Peshwa's orders, left his Rani Samkuar and her Kritrima Putra Jorawarsinh, who were at daggars drawn with his heir apparent Kumar Gulabsinh and his young Kumar Kiratsinh and their mother, at Ramnagar under the care and protection of Matushri Umabai Dabhade. Unfortunately RAIBHAN fell fighthing in the year 1794 V. S. 1139 Arba. He left behind four Ranees and three (two Auras and one Kritrim) sons. There was a dispute between Gulabsinh the heir apparent and Jorawarsinh but the latter was thrown aside by the decree of the Peshwa.

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CHAPTER XXIX

Rawal Gulab Sinh I (1795—1809 V. S.)

After the death of his father Rawal Gulab Sinh according to the custom of the state succeeded to the Gadi but his succession was opposed by Jorawarsinh the "Kritrim Putra" of Rani Samkuar, one of the queens of the late Rawal Raibhan. It appears from the records published in Latche Marathi Aitihasik Lekh Part I & II and other Marathi records that a family dissension was fomented by Dabhades and Gaikwads, who were on the look out for an opportunity ever since late Rawal Raibhan helped the Peshwa in the Brahmans and Non-Brahmans conflict of 1786-87. They got a God given opportunity and at once took up the cause of Jorawarsinh and Rani Samkuar. However they could not succeed in their plot as the Peshwa, after thorough investigation of the case, decided in favour of Gulabsinh and directed a grant of six villages to Jorawarsinh and his adoptive mother the usual appanage.

Rawal Gulabsinh was installed on the Gadi after payment of Rs. 1101/- the usual succession Najarana to the Peshwa (Vide No. 8, L M. A. L. Part I). But unfortunately Balaji died shortly afterwards and Jorawarsinh and his mother Rani Samkuar, at the instance of Dabhade and Gaikwad once more disputed the succession of Rawal Gulabsinh. This dispute practically lasted throughout the life of Rawal Gulabsinh. A glance over the records Nos. 1 to 11 (part II of L. M. A. L.) will provide an insight of the conspiracy carried out by Dabhade, Gaikwad and other Maratha Sardars. Rani Sam-

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kuar left Bansda and visited Umabai Dabhade and obtained an order granting Pragana Bisanpur and the Girases of Buhari Balwad to Jorawarsinh (Vide No. 8 Part II). Besides Rawal Gulabsinh was directed to abide by the decision of Damaji Gaikwad and Devji Takpir. Rawal Gulabsinh vehemently objected to this uncalled for interference on behalf of Umabai Dabhade, Gaikwad and other Maratha Sardars and appealed to Nana Sahib. He writes in his application "My father accompanied the late Subedar in his military expedition and fell there fighting. According to the custom of the Rajput States I, the eldest son of the late Rawal, succeeded to the Gadi. Rani Samkuar, my step-mother came forward and claimed the Gadi for her "Kritrim Putra" Jorawarsingh. The late Peshwa after thorough investigation decided in my favour. Over and above all he declared Jorawarsinh as the "Kritrim Putra" of Rani Samkuar. However he directed the grant of an appanage of six villages and accordingly the grant was made to Jorawarsinh and his mother.

After the death of Shrimant Balaji Sahib, Rani Samkuar left for Khandesh and enroute met Damaji Gaikwad at Songarh. Umabai Dabhade has now orderd me to give the whole of Bisanpur Pragana and the Girases of Pragana Buhari and Balwad in appanage to Jorawarsinh.

From the list of villages of Bansda and Bisanpur it will be evident that I am asked to accept practically a division of the state. It is therefore submitted that Shrimant will kindly go through the record of the case as well as the decision of the late Peshwa and uphold his decision".

Unfortunately this application has got no date but we can easily locate its date, We knew that this application was

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made after the order, of Umabai Dabhade, asking Rawal Gulabsinh to set apart Pragana Bisanpur and the Girases of Pragana Buhari and Balwad, in appanage to Jorawarsinh. The order in question is dated 28th Sufar (San Khamas Arbain Maya Allaf) 1145 Arba (equivalent to 1800 V. S.). It appears that Gulabsinh was not successful in getting the decision of the late Peshwa maintained so far the grant of appanage to Jorawarsinh was concerned. It further appears that the dispute was not settled and in spite of the backing of Umabai Dabhade and Damaji Gaikwad, Jorawarsinh was turned out from the state.

He appeared before the Peshwa and obtained an order (Vide No. 7, L. A. M. II) issued in the name of Damaji Gaikwad asking him to settle the dispute between Gulabsinh and Jorawarsinh. This order in question dates 8th Jamadilaval 1150 Arba (equivalent to 1806 V. S.). Armed with this order of the Peshwa, Damaji got full opportunity to do as he liked. He decided in favour of Rawal Gulabsinh and demanded the sum of Rs. 9000/- as the cost of the arbitration. Rawal Gulabsinh being short of cash wanted time but was compelled to borrow the sum required. He executed a mortgage deed in favour of Damaji for Rs. 13860/- (9000/- principal and 4860/-), and pledged his Pragana Bisanpur to the Mortgagee. He stipulated in the deed that Rs. 4620/-, the net income of the Pragana was to be adjusted in the principal amount and the pragana was to be returned in three years. Thus the dispute was set at rest for the time being.

Shortly afterwards a division of territory took place between the Peshwa and Damaji. In the division Damaji retained Pragana Bisanpur for himself and promised to pay the Peshwa

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the sum of Rs. 3000/- as tribute for the Pragana. Before narrating the further events we would like to take retrospective steps otherwise the complicated issues will not be clear as desired. Inspite of the fact that the power of the Maratha's was increasing but Shahu was enwrapped in greatest agony due to the death of his only son. His health was already shattered beyond repair but the death of his beloved queen proved a death nail.

On the one hand Sahu being thus shattered and subdued was counting on finger tips the days of his departure from this material world and on the other hand the Maratha Sardars were envying each other in plotting to obtain succession for the man of their respective choice. Bajirao was first hesitant to join any of the party but after due consideration joined hands with Tarabai. However it was decided that Rajaram II, the grandson of Rajaram I, would succeed Chatrapati Sahu. Bajirao obtained a Sanad from Sahu from his death bed and by virtue of which he became "Wakil-ul Umara" all in all of Maratha empire. Over and above all this Kolhapur was admitted as an independent state. Then Sahu breathed his last.

Sahu died in 1805 V. S. and Rajaram ascended to the Gadi. Just after his accession to the Gadi Bajirao removed the capital from Satara to Poona and bagan to manage the affairs of the State quite independently. Rajaram was an idiot and incapable of understanding anything. Thus he was a puppet in the hands of Bajirao for all practical purposes. Tarabai, his grandmother, who was a far sighted and shrewd woman at once perceived the impending danger and one day asked Rajaram to wide awake and take the reins of the government in his own hands. Otherwise, she pointed out that the Maratha empire

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will be usurped by the Brahmans. But her remonstrations and good advice fell on deaf ears.

She did not loose her courage after the failure of her attempt in arousing the senses of Rajaram and therefore she wrote to Damaji Gaikwad in 1807 V. S. asking him to come at once and to rescue the Mahratta empire from the clutches of the Brahmans. Damaji who was dissatisfied with Bajirao ever since he made a demand for the division of Gujarat revenue. Hence he at once started for Satara. When Tarabai heard the news of his impending arrival she imprisoned Rajaram and belaboured the followers of Bajirao. Being thus belaboured and molested they bolted away from Satara and took shelter wherever they found.

Damaji Gaikwad arrived at Satara with his detachment and encamped in the vicinity of the town. For meeting the impending war with Bajirao arms and amunitions as well as food stuffs were stored in the fort. When Bajirao heard about the happenings he arrived at Satara without any loss of time and imprisoned Damaji Gaikwad treacherously. He also imprisoned the members of the Dabhade and Gaikwad families. Over and above all this he demanded surrender from Tarabai but she refused. Political farsightedness prevented Bajirao from entering into open disrapture with Tarabai and hence he retire to Poona. Through the intervention of Janoji Bhonsla friendly relation was established between Tarabai and Bajirao. As a sequence of the newly established friendship Tarabai emigrated to Poona. However Rajaram was kept confined as before.

Damaji Gaikwad was coerced to pay Rs. 15 lakhs as the debt of Dabhade. He was further compelled to agree the payment of Rs. 5 lakhs from the income of Dabhade territory. Besi-

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des Damaji Gaikwad was made to part with half of the income of Gujarat. Thus a division of territory took place between Damaji Gaikwad and Bajirao. as stated before. Damaji Gaikwad retained Pragana Bisanpur and agreed to pay the sum of Rs. 3000/- to the Peshwa. Thus after paying heavily as price of his independence when Damaji Gaikwad set out for Gujarat, Bajirao deputed Raghunath Rao, his brother to see that the terms of the agreement entered into, between him and Damaji Gaikwad were faithfully adhered to. This act of Damaji was wanton one, as he was only a mortgagee and had no sovereign right over Bisanpur. Besides, the tribute of Bisanpur was included in the former tribute paid by the state ever since it became tributory to the Mahrattas. The tribute by Bansda, in the year 1145 Arba was only Rs. 3300/-, when Rawal Gulab Sinh was undisputed master of Bansda and Bisanpur both. Not only this Gulab Sinh seems to have been undisputed sovereign of Bansda and Bisanpur both, even after mortgaging Bisanpur to Damaji in the year 1150 Arba when he was asked by the Peshwa on 23 Rajab 1151 Arba to array his forces on the side of Mahrattas who were on their way of subduing the rising in Prant Sargana. But it appears that after the partition of Gujarat, his sovereign right not only over Bisanpur, but Bansda too was once more made a subject of Mahratta's intrigue and Jorawar Sinh was set up against him.

On this occasion the intrigue against Gulab Sinh appears to be far rooted and well organised. All previous intriguers joined hands and brought Dada Sahib Raghunath Rao on their side. In one of the letters, submitted to the Peshwa by one of his officers in Gujarat, mention is made that his recognition order, sent through Laghadhiraji Raja of Penth, recognizing

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Jorawar Sinh as the rightful owner of Bansda, had been given effect by Dada Sahib Raghunath Rao when he was in Gujarat. The letter in question bears no date. The fixing of date of this letter is of vital interest for deciding the causes of this plot against Gulab Sinh. Laghadhiraji Dalpat Rao the Raja of Penth died on Bhadrapad 11th (3rd October 1752) and was succeeded by his son. We definitely know from the above-mentioned letter that he was handed over recognition order by the Peshwa personally. Therefore the aforesaid order, must have been issued before his death. Besides we know that the partition of Gujarat was agreed upon between the Peshwa and Damaji Gaikwad in April 1752, so the recognisation of Jorawar Sinh must have taken place some time between April and October 1752 A. D.

On the face of all these circumstances we are inclined to conclude that when Rawal Gulab Sinh learnt about the partition of Gujarat and inclusion of Bisanpur in the lot of Damaji and his acceptance to pay Rs. 3000/- as the tribute of Bisanpur exclusively, he took this act on part of Damaji as jeopardizing his sovereign right over Bisanpur and protested. In our opinion Rawal Gulab Sinh was perfectly justified in raising his voice against the callous and columnious behaviour of Damaji Gaikwad. Besides the jeopardy to his sovereign right over Bisanpur the partition arrangement was hitting him hard economically. Previously he was paying a tribute of Rs. 3300 (tribute Rs. 2850 and Jakat Rs. 450) for Bansda and Bisanpur both. The new arrangement had assigned the whole tribute to Bansda alone.

Further we are inclined to infer that Damaji finding the movement of Rawal Gulabsinh, a menace to his interest, set up

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Jorawarsinh against him with a view to divert his attention from attempting to preserve and save his state from economic wastage. Over and above all Damaji brought over to his side Dada Sahib Raghunathrao by false representation of Gulabsinh's supposed obstinacy in the shape of his disputing rather doubting the validity of the partition arrangement. It is evident from the letter, of Dadasahab Raghunathrao, dated 11th Rabilawal 1133 Arba, addressed to Samsinh and others that he was in favour of Jorawarsinh and had directed them to help him in his endeavour to wrest the Gadi of Vasudevpur from Rawal Gulabsinh.

While all these troubles were raising high the death of Gulabsinh in the end of 1153 Arba removed the thorny aspects from the way of Damaji's usurpation of Vasudevpur sovereign right over Bisanpur for the time being.

Rawal Gulabsinh was suffering from Chronic Diarrhoea for about a year and his end was expected any moment. Hence the question of his successor was ranging high in the minds of all concerned. Jorawarsinh, being the "Kritrim Putra" of Rani Samkuar, was out of question. However there was some likelihood of Kiratsinh's selection but he too was ruled out due to the influence of Rani Anandkuarba and the adoption of her deceased sister's son was considered an accomplished fact. Still party intrigue was carried with utmost care but in earnest.

Before narrating further events we would like to aay a few words about the antecedent of Udaisinh. He was connected with Rawal Gulabsinh from both his father and mother sides. His father Pratapsinh was the grandson of Rawal Gulabsinh's grand uncle Kusalsinh and his mother Rupkuarba was the eldest sister of Rani Anandkuarba. Over and above

all this he was living with Rawal Gulabsinh and his queen Rani Anandkuarba ever since he lost his parent. He was loved by Rawal Gulabsinh as his own son.

One morning when Kiratsinh appeared before Rawal Gulabsinh, he found the king very much depressed and tears visible in his eyes. He inquired about the troubles of the ailing king but was evaded by vague replies. He persisted and in course of his argument held out that he was prepared to lay his life for procuring the happiness of his brother and king. Having heard Kiratsinh and found earnestness in his tone Rawal Gulabsinh took his hands in his own and asked him to provide a decent maintainance for Udaisinh. In reply to his brother's querry Kiratsinh instead of saying anything turned up and addressed Udaisinh as Yuvaraj. Besides he undertook to protect the boy and his kingdom.

With permission of Rawal Gulabsinh, Kiratsinh called all the Nobels and citizens and Udaisinh was formally adopted and Kiratsinh was the first to swore his allegiance to the future king. When Rawal Gulabsinh died Udaisinh was placed on the Gadi but Dadasaheb Raghunathrao, at the instance Damaji Gaikwad got Jorawarsinh installed on the Gadi and reported the matter to Nanasaheb for approval.

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CHAPTER XXV

Rawal Udaisinh (1809—1833V. S.)

In the end of the previous Chapter, we have mentioned that while the intrigue was pushed forward in right earnest against late Rawal Gulabsinh, he died after an illness of about a year in 1809 V. S. and Jorawarsinh, who was creating troubles every now and then being a tool in the hands of Marratha Nobles, particularly Damaji Gaikwad, was installed on the Gadi by Dada Sahab Raghunathrao. We have also mentioned there, that the cause of Udaisinh, the adopted son of Gulabsinh, was ignored. We therefore propose to examine critically, all the pros and cons relating to the dispute, between Udaisinh and Jorawarsinh, for succession to the Gadi, in which, in spite of the powerful backing, Jorawarsinh was defeated and Udaisinh came out triuphant.

Besides the backing of Damaji Gaikwad and Dada Sahab Raghunathrao, Jorawarsinh had an useful ally in the person of his adoptive mother Rani Samkuar. She was moving like a whirlwind enlisting support of influential men at Peshwa's Court. Poor Udaisinh was to fight this battle supported alone by his selfless uncle Rajkumar Kiratsinh. However Udaisinh was undaunted. He was encouraged by the righteousness of his cause and was meeting his opponents with unparallelled promptitude step by step.

We find that an influential man at Peshwa's Court, who prefers to remain incognito, writes to Jorawarsinh. " Rani Samkuar who has came down to Poona for recognition of your

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succession has been granted an audience by the Peshwa through Ramchandra Krishnarao, she submitted to the Sarkar all about your case personally. Your succession is recognised by the Sarkar and you are to pay the sum of Rs. 14000/- as the succession Nazarana (Vide no 14 L. M. A. L. Pt. II.)". The writer further proceeds "Ramchandra Krishnarao has secured a promise from Nanasahab to the effect, that the arrangement made in your favour will not be disturbed". Ramchandra Krishnarao himself writes to Jorawarsinh "Rani Shamkuar came to me and informed all about the situation relating to your case and persuaded me to introduce her to the Peshwa Court. Fortunately she got an audience through me and represented your case. The case is now decided in your favour. The amount of Nazarana is fixed at Rs. 12500/- and the Khasgi Kharch at Rs. 5200/-. You are to pay Rs. 17500/- in all, "vide no 14 L. M. A. L. Pt. I."

"Jorawarsinh himself admits Rani Shamkuar's mission to Poona, in one of his letters and cautions her to proceed carefully (Vide No. 11, L. M. A. A. Pt. I.). We infer that when Dadasahib wrote to his brother Nanasahab for recognising the succession of Jorawarsinh, Rani Shamkuar followed his dispatch to Poona and moved the authorities there personally.

The Peshwa recognised Jorawarsinh as the successor of late Rawal Gulabsinh by his order dated 6th Jamadilawal and fixed the Nazarana at Rs. 12500/- (Vide No. 14, 1. M. A. Pt. I). He further asked, in his aforesaid order, Chinto Tryambak, the Kamavisdar of Bansda, to realise the said Nazrana from Jorawarsinh and to forward the same to Poona. The Peshwa issued another order on 6th Jamadilakhar 1164 Arba, informing the Deshmukh and Deshpande of Bansda, that the state which was taken in charge by the Government, due to the succession dis-

pute, is now released. Therefore they were to appear before Jorawarsinh the recognised Raja and to continue in their respective charge as before (Vide No. 2 Pt. II).

However it appears that the supporters of Jorawarsinh were not content only by getting him installed on the Gadi by Dadasahab and an order issued by Peshwa asking the Deshpande and Deshmukh to obey Jorawarsinh, therefore, they managed to get another order passed by the Peshwa asking Kedarji Gaikwad, Appaji Hari, and Sibram Desai, Rajas of Jawar, Pethas, Ramnagar a d Mandvi, Naroshaker Subedar of Khandesh and Deshmukh of Surgana to see that Jorawarsinh was properly installed and the Gadi secured to him (Vide No 13 L. M. A. Pt. II). They did this being mindful of Udaisinh's activities. Besides they wanted to close all the sources of possible help to Udaysinh.

Great rejoicing and Jubilation were felt by the supporters of Jorawarsinh after the success of their plot. Durjansinh the staunch supporter of Jorawarsinh, while sending the customary "Patbandh" to him, writes "Having learnt that Dadasahib Raghunathrao has properly installed you on the Gadi by deputing his men from Kukurmuda, I am overwhilmed with Joy". (Vide No 16 L. M. A. Pt. II). Durjansinh further proceeds to give some useful advice to Jorawarsinh and writes "As you are now full pledged king, I hope you will follow, preconceit Jurisprudence, protect friends and foes alike, treat your subject well and adhere to Regal policies in letter and spirit" (Vide No 16 L. M. A. Pt II). Over and above all, Durjansinh steps further and takes upon himself the duty of thanking the Peshwa for recognising Jorawarsinh as the rightful successor of Bansda Gadi and writes :- "It is gratifying to note that Dada-

sahib Raghunathrao has placed Jorawarsinh on Bansda Gadi and his action has been approved by Shreemant. God Almighty has created you to do the right and just thing, thereby you are destined to place the dethroned kings to their proper place" (Vide No. 17 L. M. A. Pt. II).

While all these rejoicing and thanks giving were going on, Udaysinh was deeply absorbed in thrashing a way out of the impenetrable impasse. He suddenly appeared before Nanasahib and pleaded his own cause. Immediate effect of his representation was rescending of previous recognition order and the attachment of the state till the decision of the dispute (Vide No 13 L. M. A. Pt. I). By the same order Ramaji was ordered to proceed with a force of 125 strong and to take possession of the State forthwith. Nemannk of Ramaji Bapuji and his men was fixed by another order. Further the Peshwa by his order dated 19th Jamadilakhar 1154 Arba asked Chinto the Kamavisdar of Bansda to hand over the charge of the State administration to the new incumbent (Vide No 15 L. M. A. Pt.I).

It appears from an account submitted by Ramaji Bapuji in 1155 Arba that regular accounts were kept. Not even minor matters were allowed to escape. Besides it appears from another order, of the Peshwa, dated 5th Moharrm, 1155 that the succession dispute was not decided either way and the Government dues from the State amounted to Rs 22500/-. Arrangements were made to realise the amount in four years, that is 1155,56,57 and 1158 (Vide No 18 L. M. A. Pt. I).

However, this arrangement seems to have been shortly (only after two months and four days) withdrawn as we find from an order dated 22nd Rabilawal 1155 Arba that the succession dispute was decided in favour of Udaisinh and Ramaji

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Babuji, the officer incharge of the State administration, was asked to hand over the administration to Udaisinh. Of course, Udaisinh had to agree to pay the huge amount of Rs. 21001/- as succession Najrana (Vide No 17 L. M. A. Pt. I).

The order in question gives a vivid description of the whole case and hence we can not help giving its translation from our book Latche Marathe Aitihasik Lekh No 17 Pt. I.

"Rawal Gulabsinh, the son of Raibhan, died in the end of 1155 Arba, without any issue of his blood. His step brother, Jorawarsinh agreed to pay, to the Government, the sum of Rs. 12500, as the succession Nazarana, on 19th Jamadilakhar 1153 Arba. However, his right to succession was not established, as Udaisinh the adopted son of late Rawal Gulabsinh, had a better claim. Moreover, Kiratsinh the younger brother of late Rawal Gulabsinh, came forward and pleaded the cause of Udaisinh, which to him was quite in accordance with the Rajput custom. Accordingly the previous order, sanctioning the succession of Jorawarsinh, is replaced by this one, which approves the succession of Udaisinh who has agreed to pay the sum of Rs. 21001 as Nazrana. This sum is to be realised from him and the administration of the State is to be entrusted to him. The sum being realised is to be forwarded to the Central Treasury at Poona"

It is evident, that after the representation made by Udai sinh, an inquiry was instituted by the Peshwa Government and the whole matter was reviewed afresh. The evidence of the selfless Rajkumar Kiratsinh was the deciding factor. To our mind Kiratsinh thus fulfilled his promises given to his brother late Rawal Gulabsinh, to the core. After two years the dispute was set at rest for some time only to burst agian with greatest varocity.

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It appears that Rawal Udaisinh being secured on the Gadi at once devoted himself to get the Pragana Bisanpur restored and for the purpose of acheiving his desired goal he granted village Ooberkui of the Pragana Bisanpur to Sarvotam Shankar Phadke on 29th Saval 1156 Arba (1812 V. S.) Vide no 20 L. M. A. L. Pt. I. Besides this, Ghinto Tryambak, who was annoyed with Damaji was entrusted by the Peshwa with the realisation of Government Dues from Rawal Udaisinh. He, just after taking charge, submitted a report to the Peshwa giving a thorough discription of the whole shaky and questionable transaction of Damaji Gaikwad, which has thrown the Vasudevpur State into arears. The report in question runs:—

"The account handed over by the late Kamavisdar shows the recovery of only one instalment out of the whole amount of Rs. 5500/-.

Not a single pie has been realised out of the Nazarana amount of Rs 21001/-

The late Rawal Gulabsinh had taken a loan of Rs. 9000/- from Damaji Gaikwad in the year 1150 Arba and mortgaged his Pragana Bisanpur to him. The principal together with the intrest at 18/—p. c. amounting Rs. 13823/- in all has to be relised from the revenue of Bisanpur in three years and the Pragana has to be returned in 1153 Arba. A dispute for succession between Udaisinh and Jorawarsinh resulted in the State's remaining for two years under the management of the Government. Inspite of the recovery of his money Damaji remained in possession of the Pragana. Udaisinh is intending to approach Shreemant".

Rawal Udaisinh made a representation to the Peshwa,

stating his case based on documentary evidence. Further he submitted that if the Pragana were restored to him he will present half of it to the Sarkar and pay the sum of Rs. 3000/- only for the other half of the same. This resulted in the deputation of Appaji Hari and both the parties were asked to present their cases either personally or through their representatives.

After a thourough investigation Appaji Hari reported to the Peshwa giving full details of the case. On the basis of the said report the Peshwa decided in favour of Udaisinh and issued his letter dated 22nd Ramjan 1160 Arba. The letter in in question runs as follows :-

"In the presence of Appaji Hari the account of debt due to Gaikwad from you is settled and the debt is cleared out. Your Pragana is redeemed to you. According to your terms of Agreement half of the Pragana is taken by the Government and the remaining half is given to you.

The Revenue of the Pargana is estimated at Rs. 23000/- out of which your share is settled at Rs. 11500/-. You are to pay Rs. 3000/- as the Amal of government every year.

Government dues have been paid by Sankraji. His dues on account of that payment are Rs. 7500/- from you. Government dues for three years at the rate of Rs. 7500/-. The agreed Nazrana of Rs. 2.001/- is unpaid since 1153 Arba. Now that Nazarana due amounts to Rs. 25000/- including interest. The whole due of the Government is now Rs. 43000/- from you.

The Government has taken over the administration of half of your Pragana till the payment of Government dues.

You have agreed to pay to the Government Amal of Rs. 7500/- every year. Accordingly the agreed annual Amal of

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Rs. 7500/- is to be paid to the Government Kamavisdar".

It is quite clear from the preceeding letter of the Peshwa that the amount due from Bansda to Damaji Gaikwad was fully paid in the year 1159 Arba (1815 V. S.) and the Pragana was taken out from him and restored to Vasudevpur. Of caurse the restoration transaction was nominal as half the Pargana, Peshwa took himself as offered by Udaysinh and the other half was retained by him as security for the payment of the sum of Rs. 43000/- only. Thus the Pragana even after restoration did not come in the possession of Udaysinh. However he was to pay the sum of Rs. 3000/- as Chauth for only half of the Pragana Bisanpur and Rs. 4500/- for Vasudevpur (Bansda) proper. Accordingly the tribute of Vasudevpur was fixed at Rs. 7500/- in 1759 A. D. (1815 V. S.) and it is being paid to the Paramount power till now.

The Peshwa managed the affairs of Bisanpur for four years direct through his Kamavisdars and in the year 1163 Arba (1819 V. S.) he granted Damaji Gaikwad a military Saranjam and in lieu of which certain Praganas were assigned to him. The agreement coucluded between the Peshwa and Damaji Gaikwad says :—

"The Amal of Gujrat formerly given to Damaji Gaikwad and the above mentioned Mahals, now returned to him are granted for military services to be rendered here after. The grantee, Damaji Gaikwad, is to serve the Government with an army of 5000 during the time of any disturbance, and with 3000 in time of peace. He is to serve 8 months in the year at Headquarters and to remain for the remaining 4 months in Chhavani.

In case, he himself goes to Gujrat, his son with the aforesaid army is to serve the Government"

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Amongst the Pragana assigned to Damaji Gaikwad the Government share of Bisanpur was also given to him. Besides the management of the other half belonging to Udaisinh was entrusted to him. Thus in fact the whole Pragana came under the management of Damaji Gaikwad in 1163 Arba (1719 V S). Before narrating further events we would like to review the events of some two or three years back.

Even after the defeat of Jorawarsinh the intriguers were not silent. They were carrying on their nefarious activities against Vasudevpur with same zeal. Rani Samkuar the adoptive mother of Jorawarsinh, her brother in law Kesharsinh, the real Grand uncle of Udaisinh I, were moving heaven and earth for securing the Bansda Gadi for Jorawarsinh.

After the settlement of the year 1159 Arba (1759 V. S.). Damaji Gaikwad was greatly annoyed with the Peshwa but was not in a position to dispute the settlement. However he joined hands with the conspirators and was fomenting the hatred to his utmost power. After the defeat of the Marathas in the third battle of Panipat, their power and prestige were shattered for ever. Damaji who was on the look out for an opportunity to avenge, began to instigate people against the Peshwa. The conspirators who were working agninst Udaisinh came out into the open. Triambakrao Dabhade II, who had nothing to do with Vasudevpur, issued a sanad in favour of Jorawarsinh, granting his succession over Bansda and Bisanpur both (Vide L. M. A. No. 23 Part II.) The Bakshi of Surat also helped him.

Damaji Gaikwad asked Kedarji Gaikwad to see that the dispute between Udaysinh and Jorawarsinh was settled (Vide L. M. A. No. 29 Pt. II). He writes in the said letter "Besides,

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you will see that no further troubles or mischief are done to our subjects". This was a direct hint to see that whatever settlement was arrived at his interest in Pragana Bisanpur was safe. Over and above all Damaji Gaikwad wrote to Rani Samkuar on 9th Jamadilakhar and invited her for consultation at Songarh (Vide L. M. A. No 21 Pt II).

Armed with the help of Damaji Gaikwad, Trimbakrao Dabhade II, and the Bakshi of Surat, Jorawarsinh took possessionof Bansda in the absence of Udaisinh and Kiratsinh. He was not content only with the occupation of Bansda but desired to avenge his grudge by turning out the members of the family of Udaisinh and Kiratsinh from Vasudevpnr. This inhuman treatment meted out to the royal ladies at the hands of Jorawarsinh was sufficient to prove that he had no scruples. However Udaisinh represented his case to the Peshwa and Jorawarsinh was turned out again. Being ousted from Vasudevpur Jorawarsinh resorted to outlawry which activities of his was also brought to an end very soon and he was compelled to live in Bansda peacefully (Vide L. M. A. No 22 Pt. II).

Damaji Gaikwad was also ordered to abstain from his interference with the affairs of Udaisinh and was asked to abide by the decision arrived at by the late Peshwa regarding Bisanpur. The villages granted by Udaysinh to Sarbotam Sankar Fadke and Appaji Hari out of Bisanpur Pragana were recognised by the central Government, and Damaji Gaikwad was directed to accept the grant by the Peshwa in his order (Vide No 42 & 43 of L. M A. Pt. I) The result of all these was fovourable to Udaisinh after all. Damaji Gaikwad agreed to submit regular account of Pargna of Bisanpur as the Government officers incharge of the Pargana were submitting,

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However Damaji Gaikwad, finding a conflict between Dadasahab Raghunathrao and his nephew the young Madhorao an accomplished fact, began to show some reluctance in carrying out the orders of the Peshwa and as such it appears, that he withheld the submission of account for Bisanpur. Besides this, when the conflict actually took place he joined hands with Dadasahab and sent an army under Govindrao his second son. The conbined forces of Dadasahab and Govindrao were defeated and they were taken to Poona.

The victorious Peshwa punished Damaji with an imposition of an annual tribute of Rs. 520000/- and a troop service of 3000 horses during peace and 4000 during war. Of course the military Saranjam granted to Damaji about five years ago was again confirmed. But Damaji Gaikwad died on 15th August 1768 (in Bhadrapada of 1824 V. S.) before putting signature on the Agreement. He left behind four sons, Sayajirao the eldest son from his second wife, Govindrao the second son from his first wife and Fatehsinh and Manaji the third and fourth sons from his third wife. Govindrao who was at Poona, at the the time of his father's death, signed the said agreement on his behalf and got himself recognised by the Peshwa to the rank and property of his father.

After the death of Damaji Gaikwad the management of Bisanpur, during the course of coming eight years, changed hands several times. For clear understanding of the subject, we would like to narrate here the political upheavals taking place in the country. The Peshwa who was on the look out to find an opprtunity to foment dissention in the Gaikwad family got the desired opportunity after the death of Damaji. Accordingly in spite of the presence of Sayajirao, the eldest son of

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Damaji, he recognised the succession of Gabindrao, the second son and thereby he set up the ball of dispute rolling. Sayajirao and Gobindrao were thus placed in opposite camp for ever.

Sayajirao was supported by Fatehsinh, who was in fact the real opponent of Govindrao. After four years Fatehsinh got the succession of Sayajirao recognised by the Peshwa. Inspite of the recognition of Sayajirao's succession and his own appointment as his Muttalik, (Regent or Deputy) Fatehsinh was not content. Therefore he made an overture to the British in 1828 V. S. (1772 A. D.) but his proposal was rejected by them. Same year (January 1773) an agreement was concluded between Fatehsinh and British, which provided that Gaikwad's share of Broach revenue, which the British had taken by assault on 18th November 1772, was to remain on the same footing as under the Government of the Nawab.

After the murder of Narayan Rao, Dadasahab Raghunathrao assumed the Peshwaship. He recognised the succession of Govindrao, his former ally, to the Gadi of Damaji. When Dadasahab was defeated by the ministerial party and fled to Gujarat, he found an ally in Gobindrao and enemy in Fatehsinh. Soon afterwards Dadasahab purchased the allegiance of the British (by Surat treaty dated 6th March 1776) and Bombay forces joined hands with him. An unsuccessful attempt was made to detach Fatehsinh from the ministerial party.

When the British gained some success in Gujarat, a treaty was concluded between Dadasahab and Fatehsinh by which Fatehsinh agreed to provide men and money to the former and Dada Sahab agreed to provide a suitable Jagir to the latter in Deccan. It was further agreed upon that the British being the grantors of the treaty, should receive the revenue of Broach and several other villages in perpetuity.

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No sooner Fatehsinh joined hands with the British and Dadasahab, the Ministerial party confiscated the Gaikwad territory and placed the same under direct charge of their Government officers. Thus Govindrao being dejected with Dadasahab and British joined hands with the Ministerial party. He was at once paid by his new ally. A grant of several Praganas (Vide No 75, L. M. A. L. Pt. I) including the Peshwa's share of Pragana Bisanpur and the management of the other half belonging to Rawal Udaisinh was made over to him in 1775 A. D.

However the aforesaid treaty was abrogated by the Bengal Government and the alliance with Raghunathrao was also dissolved. The British conveniently threw out their former ally Raghunathrao as he had done with Govindrao, and concluded a treaty with the Ministerial party in 1822 V. S. (1st March 1776). The treaty in question was concluded by Colonel Upton at Purandhar and therefore was later on known by the name of Purandhar Treaty. By one of the clause of the said treaty it was stipulated that the cessions made by Fatehsinh to the British should be restored to him, if it could be proved that he had no authority to make them without the previous consent of the Peshwa.

As Rawal Udaisinh died in the year under review, we would like to confine our narration up to that time. Of course before closing this chapter we will have to take a retrospective step with a view to note some important events from 1824 to 1832 A. D. After the death of Damaji Gaikwad an Yadi was prepared in which all the events relating to Bisanpur were mentioned. Besides this the Gaikwads were warned to abstain from their nefarious activities altogether (Vide No. 55 L. M. A. L. Pt. I). It appears that whoever, of the Gaikwad family, was in

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charge of the Bisanpur affairs, he never failed to submit the account clearly stating the adjustment of Udaisinh's share of the Pragana to the Peshwa.

The Peshwa appointed Keshav Vithal as the Kamavisdar of Vasudevpur in the year 1826 V. S. (Vide No. 58 L. M. A. L., Pt. I). The new Kamavisdar was instructed to expedite the realisation from Udaisinh. Over and above all the above referred order states that onefourth of the dues from Udaisinh was alloted to the revenue of Bisanpur. Poor Udaisinh was again in arrears to the extent of Rs. 35000. Therefore he was to pay Rs. 11500/— (Rs. 7500/— the annual tribute for Bansda and Bisanpur both and Rs. 4000/- in lieu of the arrears) per year to the Central Government. The appointment of Keshav Vithal was made for three years. He was found unsuccessful in the discharge of his duties and therefore was supplanted with an assistant in the person of Triambak Ballal (Vide no 62, L. M. A. L. Pt. I).

The Peshwa finding Keshav Vithal and Trimbak Ballal not effecient hands, dismissed them and appointed Pandurang Krishna in their place (Vide No 66 L. M. A. L; Pt. I). The new incumbent was appointed for six years from 1173-78 Arba (1829-1837 V. S.). The order in question reveals that there were lots of troubles in the way of realisation of government dues from the Sansthan. The main cause of the non-realisation was the rising of Vasta, who after murdering the Brahmin Karbhari, Dayalji Mehta took the laws into his own hands. Keshav Vithal and Triambak Ballal also joined hands with the rebels and caused great hardships and sufferings. The new incumbent was directed to crush the rebels and establish Udaisinh firmly on the Gadi of his ancestors.

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Burji of new Vasudevpur founded by Virsinh in 1834 V. S.

Plate No. 16.

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Over and above all this the Peshwa fined Jiji Parsi Rs. 100/-, Mana Dhanji Rs. 100/ , Faramji Desai Rs. 100/-, Govindrao Sevale Rs. 100/-, Rupa Choudhri Rs. 100/- and Krishnaji Rudraji the Kamavisdar of Sarbhuan Rs. 200/- the associates and accomplishers of Vasta. Besides the Peshwa inflicted a fine of Rs. 1000/- on Rudraji Girmaji the Geikwadi Kamavisadar who had fomented the troubles and rendered all possible help to the rebels (Vide Nos. 67 and 68 L. M. A. L. Part I.).

In spite of the fact that Pandurang Krishna was appointed Kamavisdar of Vasudevpur for six years in 1829, he was replaced by Jadava Raghunath in 1831 V. S. (Vide No. 70, L. M. A. L. Part I.) and Udaisinh was asked to make payment of tribute to the new officer. During the period under review the British in company of the Nawab of Surat turned out the scale of Peshwa's authorities. Naro Anandrao and Bahiro Raghunath were deputed to re-establish Peshwa's authorities there. Fatesinh Gaikwad was asked to help these officers on 28 Saban 1175 Arba (Vide No. 71 L. M. A. L. Part I.) but Fatesinh instead of helping those aforesaid officers concluded an agreement with British and joined hands with Dadasahab Raghunath Rao which resulted in the confiscation of Gaikwad's territory by the Peshwa.

When disgruntled Govindrao joined hands with ministerial party and he was granted a jagir of six Praganas including Bisanpur (Vide Zada No. 73, L. M. A. L. Part I). Just after sometime the Kamavis of Vasudevpur changed hands. Tryambakrao Bhalerao was the new incumbent and Udaisinh was asked as usual to make payment of government dues to him. But it appears that Udaisinh did not survive long. He passed

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away from this material world after a care worn rule of 23 years.

Before his demise Udaisinh at the instance of his Rani adopted Virsinh but his succession was disputed by Jorawarsinh, Parbatsinh and Kiratsinh. Thus a quadrangular fight was fought for succession. However Virsinh was placed on the Gadi after two years.

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CHAPTER XXXI

Virsinh. (1832-1847 V. S.)

We have already state l in the end of the previous Chapter that after the death of Udaisinh a quadrangular fight took place for succession but after two years Virsinh was placed on the Gadi of his adoptive father. We would like to amplify the succession dispute before narrating any other events of Virsinh's rule.

For some reasons Virsinh was not pulling on well with his father Jorawarsinh and was leaving with the Rani of Udaisinh who was related to his mother. When he was adopted by Udaisinh he became an eyesore to his father Jorawarsinh because he was dreaming for some time past to ascend the Gadi somehow or other after Udaisinh. Thus Virsinh became an obstacle in his way and therefore he once more in his old age started his plotting career. As soon as Udaisinh died according to the custom Virsinh was declared his successor. Jorawarsinh who had come for Matampurshi suddenly caught hold of Virsinh and his followers took possession of strategic positions. It was for the timely intervention of Virsinh's young spirited wife that he escaped and took shelter in the hermitage of Jagatabava on the bank of Cavery who had a large following of Naga Sadhus.

When Kiratsinh returned from the cremation ground and learnt about the occurence he was furiated and at once unsheathed his sword. However he was pacified by his followers and bloody family feud was averted. Of course he demanded

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the Gadi for himself in case Virsinh was not considered legitimate successor of late Rawal Udaisinh. These three combatants petitioned the Paramount power and were waiting for the order of the Peshwa. As usual it appears from documents that the Peshwa recognised all the three contestent in turn according to the terms of their bindings. No sooner did Jorawarsinh received the recognition order he breathed his last and thus there remained only two of the contestants. Kiratsinh effected a compromise with Virsinh by declaring him as his successor and ascended the Gadi.

Suddenly Pratapsinh, the uncle of Udaisinh in his natural line, with the help of Vasta his Masiasasur maternal uncle-in-law and Ranmal Baria of Miyagaom his father-in law appeared on the scene and took forcible possession of Vasudevpur. However he was defeated by the Goverament forces and compelled to relinquish h's collateral rights even (Vide no 78 L. M. A. L. Pt. I and Pages 8 and 9 of Introduction L. M. A. L. Pt II). We would like to invite our readers to turn over the Pages of part second just refered to in the preceeding sentences for more information about Parbatsinh and his descendants. However we cannot help mentioning here that he was discarded mainly for his marraige with the Barias of Miyagam.

Parbatsinh being discarded Kiratsinh was returning home triumphant from Miyagam but was found dead one morning in his camp. Thus all the obstacles being removed Virsinh ascended the Gadi of his adoptive father in 1834 V. S. (25th Saban 1178 Arba). In inheritance he got a huge debt. At the time of his succession the State was in arrears of Rs. 55512. To this a further sum of Rs. 10000 was added as Nazarana for approval of his own succession. Poor Virsinh was not able to

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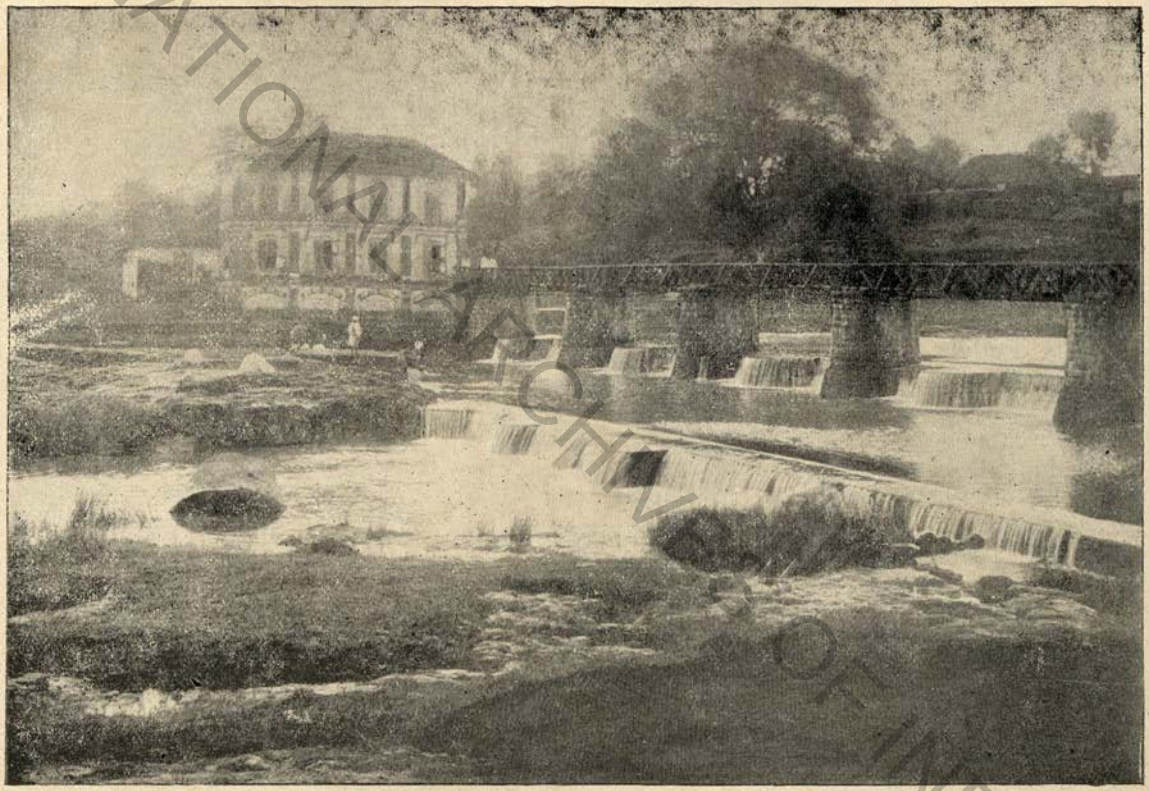

Scenery of Kavery flowing near the modern town of Vasudevpur.

Plate No. 17.

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pay even the amount of annual tribute, then what to speak of arrears. The Peshwa was hard pressed for money due to the impending war with the British and therefore was making repeated demands for payment. The inability of Virsinh resulted in the attachment of the State and the administration of the State was entrusted to Viswanath Bhagawat (Vide No. 89, L. M. A. L. Part I.).

However Gumansinh the Raja of Mandvi came to the rescue of Virsinh. He stood surety for the payment of government dues and the State was released. Of course Sukhanand Atmaram the Dewan of Durjansinh was nominally in charge of the administration. (Vide No. 90-93 L. M. A. L. Part I.). While all these occurences were taking place war broke out between the British and Peshwa and the British took possession of Vasudevpur without even any nominal opposition from Virsinh. With a view to get clear in sight of the situation we do give some retrospective account of the events leading up to the hostility between the British and the Peshwa.

In the year 1834 V. S. (January 1778) Fatesinh was recognised as Senakhashkhel on his paying up all his arrears of the tribute to the Peshwa. However he negotiated a treaty with the British in 1836 (26th January 1780) but the British acknowledged the independence of the Peshwa and he on his part agreed to help the British in turning out the Peshwa from Gujarat. Over and above all this he agreed to partwith his possessions situated on the south of Tapti. He actually granted a Sanad to the British, granting them various Praganas. They took possession of those Praganas granted to them by Fatesinh and established their own Thans. However they were ousted by the ministerial army from their possession newly acquired

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but reoccupied them shortly afterwards. In course of their struggle with the ministerial forces they occupied Vasudevpur also as stated above.

During the period under review, ranging from 1836-38 V. S. (1880-1782 A. D.), which witnessed the war between the Marattas and the British, Vasudevpur also changed sides suitably to the occasions. Virsinh, being disgusted with the Peshwa, took the earliest possible opportunity to avenge the wrongs done by the successive Peshwas to his State and therefore he welcomed the British General's arrival at his capital. He did so because he had in view the generous clauses of the treaty concluded between British and Fatehsinh. He was successful in his attempts and got a very favourable agreement concluded with Major Forbes. The British in their anxiety to conclude some sort of agreement with him conceded whatever he desired. But no sooner they exonerated themselves from the hard pressed situation in which they were placed and the moment they felt themselves in no more need of Vasudevpur's strategic assistance after the termination of the war they backed out on their previous agreement and left their ally Virsinh at the mercy of the Peshwa. After some twenty years, the Surat chief while summing up the representation of Rawal Raisinh has depicted that at the time of the war, Maharawal Virsinh the then Raja, who was aggrieved and tired of the Peshwa easily came over to side of the Company and concluded an agreement, the terms of which were very favourable to the Raja. Unfortunately after the cession of hostilities the Peshwa became overlord of the State and treated the Raja as he liked. The treatment meeted out to the helpless Raja was really vendictive.

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However the Peshwa maintained the statusquo of Vasudevpur over half of Bisanpur, while reafirming the Jagir of Govindrao in 1184 Arba (1840 V. S., Vide No. 93, L. M. A. L. Pt I.). Virsinh died in 1847 V. S. without any issue and the question of succession loomed large.

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CHAPTER XXXII

Raisinh (1847-1874 V. S.)

Virsinh died without any issue and Naharsinh, came forward and claimed the Gadi on the plea that he being the only surviving male member in the line of late Rawal Raibhan, the grandfather of the deceased Virsinh, was entitled to ascend the Gadi in his own right. But his claim was opposed by the mother and Rani of the late Rawal, on the plea that he being the son of Jorawarsinh, who was the "Kritrimputra" of Rani Samkuar, one of the Ranis of late Rawal Raibhan, had no rights at all. Moreover he had been declared several times by the decree of the Peshwa as having no right to succeed to the Gadi of Vasudevpur and as such he cannot succeed the late Rawal Virsinh. However they approached the Peshwa Government and sought their permission for adoption of a boy to succeed Virsinh.

But it appears that Naharsinh managed to get his succession approved by the Peshwa and agreed to pay the sum of Rs. 29001/- as succession Nazarana. Being unable to pay the amount he passed a pro-note for Rs. 36050/- in favour of Nilo Gopal (Vide No. 52 L. M. A. L. Pt. II) Thus the already indebtedness of the State was increased heavily.

Both the Royal ladies did not loose their heart after the approval of Naharasinh's succession by the Peshwa and therefore they resorted to outlawry. The old mother and the young Rani of Virsinh created hell for Naharsinh and his associates. They became terror for the State official and the Government officers alike. They were moving like whirl-

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Delhi gate of old palace Vasudevpur.

Plate No. 18.

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wind. If they were seen looting Government treasury and burning offices at a particular place today they were found tomorrow at a distance of fifty to sixty miles, harassing their opponent.

Once they were captured and kept in Ankleswar Jail. Wherefrom the young Rani effected her escape by jumping over the wall of the Jail successfully but the old lady broke her leg. When the Rani learnt all about the tragedy she surrendered herself to the authorities. Later on an agreement (vide 113 L. M. A. L. Pt. I) was concluded between Naharsinh and the Royal ladies by which Naharsinh agreed to provide decent Jagir for them.

No sooner the young Rani was outside the four walls of the Jail she placed first of all her mother-in-law at a place of safety and repudiated the aforesaid agreement. She revived her activities with great ferocities. However within a short period Naharsinh breathed his last and his minor son Raisihh was taken by the Rani as adopted son. During the minority of the minor Raja the State affairs were first managed by his adoptive mother and after her demise his own mother took up the management of the State.

When Govindrao succeeded to the Gaikwad's Gadi, after the death of Manaji, his personal Jagir was amalgamated with the State. Thus the whole Pragana Bisanpur came under the management of the Gaikwad Government. Govindrao was submitting accounts of Bisanpur as before. In the year 1802, on 31st December (1858 V. S.) the famous Bessein treaty was concluded between the Peshwa and the British and the former ceded some territory to former yielding about Rs. 260000/- per year. The Peshwa set apart Rs. 7000/- out of the tribute of

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Vasudevpur and retained for himself the sum of Rs. 800/-. After assigning the major portion of the tribute to the British the Peshwa directed Raisinh to pay the sum of Rs. 7000/- to them direct. After receiving the order of the Peshwa directing payment of Rs. 7000/- to the British, Raisinh represented his case, relating to the half of Bisanpur, which resulted in the direction of the Peshwa to the Gaikwad to submit account of the Pragana and return it to the Raisinh if the debt were liquidated.

When Raisinh found Gaikwad evading the restoration on this or that pretext, he represented his case to Mr. Edward Gally the Surat chief, who while forwarding the memorial of Raisinh, observed as stated in the previous chapter. Raisinh ruled over the destiny of Vasudevpur till the year 1873 V. S. (1817 A. D.) and was succeeded by Udaisinh a collateral, whose succession as usual was recognised by the Poona Court. Just a year after the death of Raisinh the domination of the Peshwa over Vasudevdur ceased and the British became undisputed master of Gujarat and Dacan.

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CHAPTER XXXIII

Udaisinh II (1874-1885 V. S.)

Mahàrawal Raisinhji died in 1817 A. D. (1873 V. S.) without any issue of his blood and was succeeded by Udaisinhji his posthumous adopted son. A great deal of confusion was raging high regarding his name, parentage, original home and family to which he belonged till recent researches have disclosed his real identity.

Mota Basadias claim him to be of their stock, while Bhagata Basadias do not lag behind in claiming him as their own. The confusion is more confounded due to the slippery character and uncertainty of Umargaon Tables. In almost all the five of them he is shown as Udaisinh Anoopsinh; while Broach and Boridra tables mention Anoopsing as issuless. Of course in Pratapsinhji's table he is shown as Udaisinh (Dajibaba alias Wakhatsinh).

Mr. Warden, the Agent to the Governor at Surat, while reporting on 25th September 1827, to William Naughan Esq. Chief Secretary to the Bombay Government, in response to his letter dated 10th September 1827, on the subject of Nazarana depicts "Raisinh in 1817 A. D. was succeeded by his relative the present Raja Udaisinh being adopted by his widow and another female relation of the Raja." Only after a year, the then Surat Agent in a letter dated 27th November 1828 addressed to John Rax Esqr. Secretary to Government, observed in Para 4 that :-

"From the document it appears that Udaisinh succeeded the late Raja by virtue of adoption and that he was not direct

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in the line of descent to entitle him otherwise to the Gadi".

On the 7th February 1829 the Surat Agent while acquainting the Government, with the merit or otherwise of the claimants of the Bansda Gadi after the demise of Udaisinh, observes that "Mohansinh rests his claim chiefly as being the only surviving member of the line that give a Raja to the Gadi in the person of Udaisinh and a proof of his rights he derives from this. He showed that on the occasion of the adoption of the late Raja the family inheritance was transferred to him. In the same manner on the demise of the late Raja he laid claim to succeed to the Gadi.

Bhica Nathoo, the Attorney of Sardarkooarba, Kushalkuarba, Tejakuarbo and Kesarkuarba, the aunt and widows of Maharawal Raisinghji, the adoptive father of Udaisinhji, writes in their petition to the Government against Maharawal Udaisinh "Raja Raisinh departed from this world about eight years ago. On his death bed he expressed his desire that Wasdia Vakhatsinh Anoopsinh who was then residing at Mandvi should be adopted as his son". "The chief object of the late Raja in selecting him was that he belonged to the same tribe as the Raja who were for years the rulers of Bansda".

These quotations evidently lead us to conclude that Wakhatsinh Anoopsinh was a near relation of the ruling family. Of course his ancestor Udaji Baba seprated from the ruling family six generations ago and therefore according to Hindu law he was a kinsman of the Royal family. Both were one though estranged. We doubt his relation with Mota Wasadia stock and are quite justified in our assumption on the strength of the facts laid down here below.

1. No trace of Mota Vasadia could be found at Mandvi as it is

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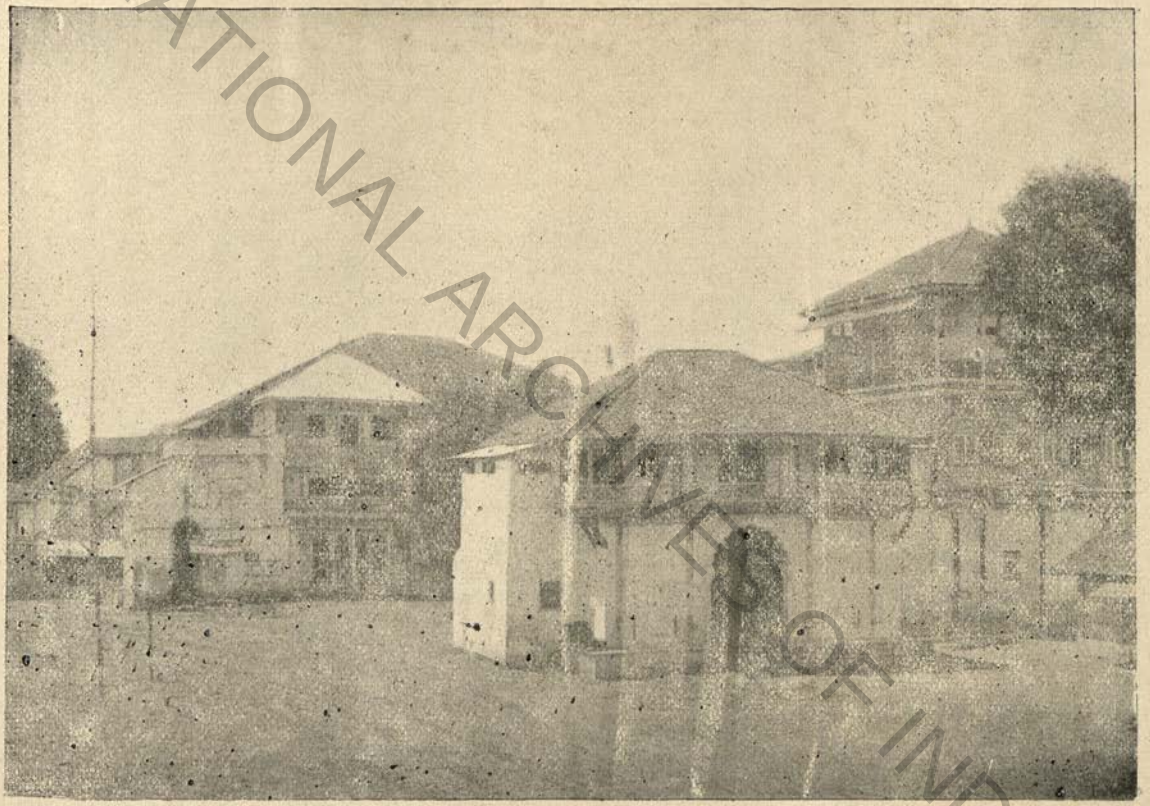

Old Palace of Vasudevpur.

Plate No. 19.

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a seat of Bhagatias who are descended from Miyagam stock, and also related to them.

2. Wakhatsinh locates his pitrai (cousin) Mohansinh at Serav on Narbudda river in Rajpipala state, he was related to Raja of Mandvi who helped him obtain Gadi in the year 1897 (vide his letter to the Agent 20th July 1826).

Mr. Sutherland the Agent writes in this connection as under :-

"The only Raja who has not declared in favour of adoption is the Raja of Mandvi; his opinion was framed evidently with a view to favour the cause of Mohansinh who is nearly related to him". (Vide his letter dated 9th February 1829).

We are however similarly faced with strong evidences that connect him with Mota Basadias. The three Ranis, Suratia Dhankurba, Jhali Bai Raja, and Rawla Ramkuarba of Maharawal Hamirsinhji in their petition dated Monday Jyestha Vad 30th 1917 V. S. corresponding to 8th July 1861 A. D. to the Agent at Surat write :- "We are given to understand that Gomansinh's third son Amarababa and Mohansinh the third son of Gumansinh's brother set up a claim at that time on the ground of their heirship".

This gives no room for doubt re: his relation with Mota Basadias but we would like to give here some quotation as the above happens to be of some 32 years later date. In the Agents's report dated 7th February 1828 often referred to above we find. "Whether reference has had to be made to table No. 1 & 2 it will be readily seen that there is no apparent opening for Mohansinh's claim when his uncle Goomansinh was adopted out of the regular line by Kubersinh's widow and was placed in the senior line to which Mohansinh gives place in the regular course",

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This finally seals up the chapter and we acknowledge Wakhatsinh Anoopsinh belonging to Mota Basdia Stnok and turn to deal with the questions of his adoption, installation and reign on the Gadi of Bansda. It appears from the documentary evidence of no mean value that Vakhatsinh Anoopsinh who was residing at Mandvi was summoned by Maharawal Raisinh on his death bed and a special messenger was sent for the purpose but he arrived after his death. With the permission of his Ranis and other relatives he performed the usual ceremonies. Afterwards he was adopted by the Ranis and installed on the Gadi. It is generally found that the adopted one misbehaves with his adoptive mother and other relations on getting full control over the affairs after becoming the master of the situation. The Ranis and other relations were quite aware of these possibilities and they therefore caused him to sign an agreement from which it appears that Udaisinh got a very limited power over the affairs and management of the State The Ranis kept everything under their power. Udaisinh was thus a puppet for the achievement of some ulterior object.

The terms of the agreement make his adoption a ridiculous one. No one can believe in existence such an agreement save the people of the dream land. But in fact it was concluded.

Udaisinh in one of his letter to the Agent to the Governor at Surat on 29th July 1826 writes: that I got and enjoyed the income of personal Giras in Surat Athavisi and Broach District till 1873 Vikram. In 1874 I v as adopted by Raja Raisinh of Bansda and was placed on the Gadi. I therefore handed over the said Giras to my mother Basdia Tejkuarba who enjoyed the same upto 1879 and on her death it passed over to my Pitrai Mohansinh Kiratsinh according to the custom of my khadki,

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Bhica Nathu also corroborated the fulfilment and adherence to the agreement when he writes that having been thus installed as representative and head of the Government for four years Udaisinh gave satisfaction of his fidelty but to the great grie fof all people and especially to the sorrow and unhappiness of the aunt and widow of the late Raja he has been under the influence of one Feerozshah Dhanjishah and changed his character and shown disregard to his engagement He has usurped the powers in his own hands and conducts the affairs as he deems proper without the consent or approval of any one.

It is evident however that he got the Gadi by writing an agreement restricting his powers. After over a year Amara Baba, the Great Grandfather of the present Maharawal Shri Sir Indrasinhji K. C. I. E., who had the real right and claim came forward but somehow or other he was pacified and therefore he waived out his claim.

Mr. Sutherland the Agent to the Governor at Surat, in his letter dated 7th February 1827, writes that should such a document have passed between Udaisinh and the late Raja there must have been more powerful reasons for so favourable settlement to Udaisinh. Umarsinh had not the slightest hope of success and the consciousness of the validity of adoption led him to waive his claim for succession to the Gadi.

From the time of the settlement of the claims through Dhanjisha Udaisinh believed that he was indispensable and an unavoidable personality, so much so that he is said to have danced as he wished him to do. All regard and respect to his adoptive mother and others were transferred to him alone. Thus after four years he began to behave as a completely changed man. The trouble went on brewing for days, months

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and years. One day Udaisinh went with a naked sword in the appartment of his adoptive mother and asked her to make the desired endorsement purporting to cancel the agreement restricting his power. He was pacified by the intervention of a good counsel and no ugly scenes were led to pass.

This afforded the Ranis of late Raja sufficient cause to rebe openly against him. They shifted their abode to Chikhali and with the help of Bhica Nathoo their attorney they memorialised the situation to the British authorities for a redressal of their grievances. But Mr. John Romer, the Agent to Governor at Surat, advised the government in his letter dated 24th October 1826 addressed to the Chief Secretory to Government for neutrality. In para 5th of his letter he writes:-

"My opinion on the main point of the petition is that British go. erement was no party to the adoption of the present Raja of Bansda, or to any condition he might have agreed to a limited right to rule there, has no need unless under circumstances endangering the general peace of the country and to end, preventing such an event at the call of either party."

His submission was acknowledged by the govement and the Ranis were informed that Government cannot take any action in the matter. Only after an year of Government's refusal to intervene in the family dispute Udesinh breathed his last some time before 27th November 1828. A. D. leaving three widows to mourn his loss.

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CHAPTER XXXIV

Hamirsinh. (1885-1916 V. S.)

After the death of Udaisinh without any issue and without nominating any one to succeed him, Bansda became, once more hot bed of intrigue. Four claimants came forward. Two of the surviving adoptive mothers of Udaisinh, who were living at Chikhli, in the British Territory, also joined hands. The Rajas of the adjoining Dharampur (Ramnagar) State, who were always on the look out for an opportunity to poke their nose in the affairs of Bansda, at once availed themselves of the chances placed near at hand and forwarded a detachment to Bansda.

The Ranis left their abode at Chikhali and came down to Bansda, with an escort from Dharmpur, on the pretext of joining in the mourning. Later on, after their arrival, they were joined by the Dharampur detachment. Thus finding themselves well supported they began to influence the succession question in their own way. The presence of Dharampur detachment and its complete agreement with the adoptive mothers of late Maharawal Udaisinh, created great excitement and commotion amongst the people. However prompt action on the part of Mr. Sutherland, the Agent to the Governer at Surat, and dispatch of a detachment of 200 men under Colonel Cliveland and grave warning to the Raja of Dharampur, brought the agitated situation to normality and the question of succession was taken up in right earnest.

The four claimants mentioned above were, Nathubaba,

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Mohansinh, Amrababa and Kusalsinh. It would be better to quote the findings of the Agent to the Governer at Surat, and we give below a detailed account of each claimant. He writes to William Naughan Esq., the Chief Secretary to the Government, on 7th February 182 .

Amarababa. (1)

" (Para 10) No. 1 Table shows Umarababa to be the third son of Gumasinh in regular order, independent of adoption, alterations, from this cause taken place, he would stand second to Nathoobaba, the son of an elder brother and third in line of succession inclusive of Kusalsinh who is at Dewan ".

"(Para. 11) The adoption however have taken place and entirely changed the line of succession in this branch. Kubersinh the son of Goolabsinh as will be seen by the Table No. 2 died leaving a widow Sundraba, who some years afterwards adopted Gummansinh, the latter died during the life time of Sundraba and left four sons, eldest of whom, Chundrasinh was adopted by Bababhai the son of Pratapsinh and from being of the senior line in this branch actually became junior, from this removal and an intermediate brother dying without issue, Umarababa became the person entitled to the Gadi by ordinary rules of succession."

Mohansinh. (2)

" (Para 16) Whether reference is had had to be made to the Table No. 1 or 2, it will readily be seen that there is no apparent opening for Mohansinh's succession. When his uncle Goomansinh was adopted out of the regular line by Kubersinh's widow, he was placed in the senior line, to which Mohansinh

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gives place in regular course".

"(Para 1) Mohonsinh rests his claim chiefly, on being only remaining member of the line, that gave a Raja to the Gadi, in the person of Udaisinh, and as proof of the rights he derives from this he showed, that on the occasion of the adoption of the late Raja, the family inheritance was transfered to him, in like manner, on the demise of the Raja, without any issue, he now lays claim to succeed to the Gadi".

" (Para 18) There can be very little doubt of the fallacy of argument advanced by Mohansinh, in as much as it militates against the rule of adoption. Both the late Raja Udai sinh and Mohansinh, remained undoubtedly the only members of the same branch until Udaisinh's adoption by the widow of Raja Faisinh, when this event took place, he quited his father's home and everything inherited by him, and became the son of another father. Mohansinh as next heir took possession, thus Mohensinh's claim was justly recognised and here it must end, it could not follow. Udaisinh on his becoming a member of a new family, new intrest were created for Udaisinh, in which he could in no way participate, unless by connection with the late Raja Raisinh, of which there is no pretention. The descendents of Goolabsinh whether by adoption or otherwise have a preferable claim to the junior line of the branch in which Mohansinh is placed".

Nathoobaba (3)

" (Para 19) From what has been said regarding the other two candidates it is obvious, that Nathoobaba forfieted his rights to claim succession, as heir General; in consequence of the adoption of his father by Parbatsinh's widow, a year after

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her husband's death, placed him on the junior line of the branch. Unless, therefore, he is adopted by the widow of the late Raja, there is no means by which he could regain what has been lost to him".

These preceding quoted paras are more than sufficient to give an insight regarding the respective claims of the aforesaid four claimants of the Gadi. And it will also be evident that Amrababa stood a better chance for succession, but failed, as he did in 1817 when he contested the succession of Udaisinh the late Raja, on the grounds of adoption of Nathoobaba.

The widows of Udaisinh had already applied for permission to adopt Nathoobaba, on the plea that it was the express desire of the late Raja, lying on his death bed to adopt him. After thorough inquiry the widows were granted leave to adopt Nathoobaba, the boy of the choice of their deceased husband. It appears from government letter dated 2nd March 1829, addressed to the Agent to the Governor at Surat, that the adoption of Nathoobaba was recognised by them and a Nazarana of Rs. 30000/- was fixed for the recognition of the adoption. But unfortunately Nathoobaba was suddenly taken unwell on 4th February and breathed his last on 11th February before the order of the Government recognising his succession could be communicated to him.

Nathoobaba being thus removed, his infant son was recommended by all concerned to be taken as adopted and his adoption was solemnized on 30th March 1829 A. D. Just after the solemnisation of adoption, a claim was preferred on behalf of the minor, for a dress of honour from the Paramount Power and the claim was willingly conceded by the Government.

The natural as well as the adoptive mother of the minor

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Raja and the Karbari Nana Yashwant were confronted with the troubles created by Sardar Kuaraba and several other widows of the Royal family. Amrababa and Dhanjishah also joined hands with them. During the course of this struggle, Nana Yaswant the Karbari courted the displeasure of Mr. E. Grant, the acting Agent, which resulted in his dismissal from the post of Dewanship of the State and prosecution for embezzlement. As a sequence of the charge he was kept confined in Bansda Jail for years together.

We would be doing injustice to Nana Yaswant, if we pass over without examining the justification or otherwise of the allegations made against him. To our mind he was one of the most faithful servants of the State. Besides he was mindful of the rights and privileges of the State and most consciencious in discharge of his duty. As such he was quite independent and therefore was not inclined to hear the dictates of the Agency. Besides he was not prepared to submit meekly and to work out the directions of the Agency. He stoutly opposed the interference of the Agency in the internal affairs or the management of the State under his charge. This attitude of Nana Yaswant caused a great annoyance in the Agency Circle and permission of the Government, for his removal was sought by the Agency on the plea of prestige, which was granted promptly.

Thus forearmed with the mighty weapon in shape of Government permission, the Agency set out to avenge its grudge against the insolent Nana Yeswant. He was first removed from the office of Dewanship and charged with embezzlement and many acts of omission. He was arrested and kept confined in the jail and the farce of inquiry was enacted. The main

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cause of his persecution was the recovery of Safa (head gear) worth Rs. 40/-. The poor fellow was kept in jail for years together and his property was confiscated. Could any persecution go further?

The successor of Nana Yeswant was Gopalji Jivanram, was a recruit from the Agency staff and quite stranger to the State. He cared more to carry out the behest of the Agency office, his defacto master, than to mind the welfare of the State. Nothing was done of any note during the regime of his Dewanship.

The successor of Gopalji Jivanram was confronted with very grave and serious situation. The young Raja's mother's maternal uncle and many other interested persons formed a party and began to work quite independently without paying any regard to the wishes of the adoptive mothers of the Raja as well as of the manager of the State, appointed by the Agency office. Conflicts of open or action were the happenings of daily occurence. This resulted in the grave anxieties of the Agency staff. The Ranis as well as the Agency began to dread armed resistence from the party and as such confidential inquiry was started to ascertain the strength of the party. However the associates of the young Raja including the maternal uncle were turned out from the State. His mother was also destined for expulsion but was after some consideration only removed from the palace and was located in a house in the town. Besides this the Raja was definitely told that there was no chance for him to get the reign of the State administration unless he substantially reformed himself for the purpose of which he was sent to surat. He was kept under the charge and tutorship of Mr, Green for getting civilised and learn manners,

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Anyhow the young Raja, under the charge of his new guardian Mr. Green, improved to their satisfaction and was given the charge of the administration of the State in 1855. As soon as he got chrage of the administration he was confronted with the tackling of the problem relating to his right of levying Jakat duty with the forewalls of the State. Being now cowed down in temper and perfectly aware of the consequences of showing independence of spirit, he promptly concluded. signed and sealed an agreement giving up the right of his State of levying duty and agreeing to pay a sum of Rs. 1500/- to the government, on 1 th March 1853. He survived only two years after this memorable occurrence and breathed his last on 16th June 1361 at 3 P. M. without any issue to succeed him on the Bansda Gadi. He left behind three Ranis to mourn him.

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CHAPTER XXXV

Maharawal Gulabsinh II (1916-1932 V. S.)

After the death of Maharawal Hamirsinh without any issue and without adopting any one to succeed him, the question of succession came to the forefront once more. Four claimants viz. Gemalsinh the adopted son of Nathoobaba, the father of the late Maharawal and thus a brother of the deceased, Ajabsinh Mohansinh a cousin and son of late Raja's mother's own sister, Mohansinh Hamirsinh of Mandvi and Gulabsinh, the only surviving son of Amarababa, who put up his claim for succession on two former occasions, once in 1817 and next in 1828 A.D. respectively, came forward. Their respective claim was thoroughly investigated by the British Government and in the end Gulabsinh was declared rightful successor and thus he succeeded to the Gadi in his own right on 2nd January 1862. A. D.

The first act of the British authority, during the pendency of the succession dispute, was to take charge of the Bansda affairs. Accordingly everything was sealed up on 21 st June 1861 and special care was taken to keep the seal of the late Raja in safe custody. Afterwards the claims of respective claimants were gone through.

(a) Ajabsinh Mohonsinh.

The claims of Ajabsinh Mohansinh was based on the fact that he was once a favourite of the late Raja and was living with him in the Royal Palace. Besides his adoption was considered to be an accomplished fact. However he was discovered

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Maharaval Shri Gulabsinhji II 1861-1876 A. D.
(1917-1932 V. S.)

Plate No. 20.

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by the Raja in time as impudent boy of impenitent nature and was warned to improve himself. The warning instead of bringing him to his senses made him disperate and reckless. It is said that while the late Raja, was confined to bed and was suffering the agony of long standing pain, he entered the private chamber without permission in a deplorable condition and was therefore caused to be removed from his presence. The Raja's wounded feelings did not sooth simply by turning him out disgracefully from the room but he was ordered by him to clear out at once from the limits of Bansda. The British Authorities having learnt the above facts declared his claim as untenable.

(b) Mohansinh Hamirsinh.

Out of the three contestants, Mohansinh Hamirsinh was served with a notice by Mr. A. B. Warden, the Acting Agent to the Governor at Surat, to appear in person and to adduce evidence in support of his claim to the Bansda Gadi, as of next surviving kings to the late Raja. But he failed to appear in person on various pretexts. However the family tree submitted by him was proved false one and he was thrown out of the scene.

(c) Gemalsinh.

The contest between Gemalsinh and Gulabsinh was long drawn and a real one. The Authorities had busy time for several months to come. The ball was set rolling in favour of Gemalsinh, by the Ranis themselves, when they formally applied to His Excellency the Governer of Bombay on Jyestha Sud 12th Sambat 1917, for permission to adopt a son and successor to the late Raja. In this application of the Ranis nothing is mentioned, about Gemalsinh. Of coure they say that they had named the

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boy to be adopted, in their letter to the Agent. The Acting Agent while forwarding the Kharita to A. K. Forbes Esqr, the Acting Secretary to the Government, writes in his letter No. 124 dated 20th June 1861:-

" The late Raja's Karbari has not apprised me of the death, but this morning I received a Yadee from the widows informing me the Raja's death and that the Raja had expressed a wish that either Gemalsinh or some other Pitrai of his should be selected by them and recommended to the Government as his successor. "

This version of the Acting Agent is quite sufficient to show that the Ranis were not quite certain about the desire of the late Rajah regarding the adoption of Gemalsinh and as such he had expressed no desire or choice for any one at the time of his death. The Acting Agent Mr. A. B. Warden was asked by the Government to report in full details about the claims and counter claims of both the remaining contestants Gemalsinh and Gulabsinh. He in his letter No. 133 of 18th July 1861, addressed to Mr. A. K. Forbes, the Acting Secretary to the Government, writes:-

The late Raja's grand father Chandrasinh had three brothers Viz. Dulababa who died without any issue, Umrababa who left one son Gulabsinhji and Kesarsinh who has also left one son named Gemalsinh. Gulabsinh the son of the elder brother is the person who is entitled to the Gadi by ordinary rule of succession. Gulabsinhji had all along been residing at Devan with Kusalsinh ".

"Gemalsinhji, whom the widows wish to put on the Gadi, is about 20 years of age, and has a son two or three months old, he has been residing for some time past at Nandod in Rajpipala

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State, but has been summoned to Bansda by the widows of the Late Raja. He is said to be a very intelligent person and to be of good character."

The Ranis, Suratia Dhankuarba, Jhaliba Sahiba and Rawal Ramkuarba submitted a memorial to the Agent on 30th Shravan Sambat 1917 (8th July 1861 A. D.) in reply to Government's letters dated 28th Juue, letters Nos. 32-36 and letter dated 20th June, in which they write *inter alia*.

" In answer to your inquiry as to the person whom we should unanimously select, we beg to state that as mentioned in first letter Jyestha Sud 9th Monday, the 17th June 1861, the late Maharaja expressed a wish that Wasdia Gemalsinh should be his successor, and to carry out this wish is our first duty, we therefore beg to inform you, that we three have unanimously selected Gemalsinh as the successor to the Gadi. In order to show the near relationship, in which he stands we have caused a geneological Table of the Wasdia Khidki line to be prepared on a separate paper which we beg to submit".

Gemalsinh in his memorial to the Government dated 25th October 1861 himself writes in support of his claim:-

" The common Grand Father of Goolasinh and Your Memorialist Viz. Goomansinh, having been adopted into Kubersinh's branch, this circumstance keeps Goolabsinh further removed from the late Raja Hamirsinhji, than any other living members, while Your Memorialist adoption into the late Raja's original branch of the family by his step mother, the widow of His late Highness's natural father Nathoosinh, places him in the closest possible position with respect to the late Raja under the ordinary Rules of inheritance, this circumstance gives him the same title as enjoyed by a naturally born brother."

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Inspite of the backing of the Ranis, with all the resources of the State at their disposal. Keso Narsinh the all powerful man of his time, his own intelligence and the strength of his adoption by the natural step mother of the Raja, Gemalsinh's claim fell flat, and in spite of the fact that Gulabsinh has not prefered any formal claim, in spite of the odds against him, and in spite of the insinuation and insult hurled at him, he was declared the rightful successor to the Bansda Gadi, on the simple ground of his being the only surviving member in the senior most collateral branch of the family. He was placed on the Gadi on 2nd January 1862 as stated above.

The magnanity of Maharawal Gulabsinh can better be judged from the offer made by him to his unsuccessful rival Gemalsinh. We would like to quote from the letter of the Surat Agent. Mr. A. B. Warden who in his address, no. 9 of 1862 to M. J. Shaw Esquire, the Acting Secretary to the Government writes:-

"The Raja I am glad to say has shown a most conciliatary spirit, he was distressed to find on his arrival at Bansda, that Gemalsinh, the person whom the Ranis wished to place on the Gadi had left Bansda. The Raja has I understand even expressed his willingness to ask his Pitrae Kusalsinh of Dewan to adopt Gemalsinh and to make over to him the estate which was to have been his (Raja's) on the death of his pitrae"

But this offer, of Maharawal Gulabsinh, was not accepted by Gemalsinh and at once after his retirement from Bansda he applied his crooked ways for getting what he could have got by mere acceptance. The first act of his, after his return to Nandod, was to get possession of the property in Rajapipla State, belonging to the family of his birth and enjoyed entirly by Amarababa

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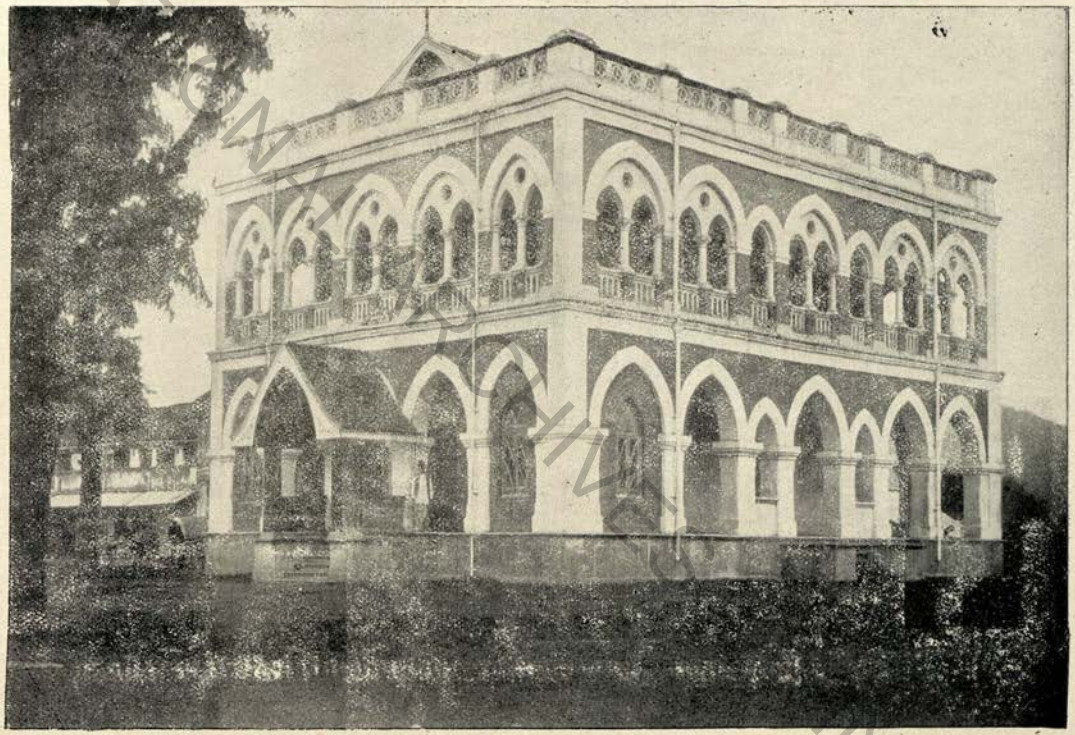

Maharaval Shri Gulab Sinhji Library and Town Hall.

Plate No. 21.

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and his son Gulabsinh after his adoption by the widow of Nathubaba. Not only this but he retained possession of the property of his adoptive father Nathoosinh. In doing so he applied various crooked methods. Somewhere he showed himself as the natural descendant of Kubersinh through Goomansinh and somewhere he showed as the descendant of Parbatsinh through Nathubaba on the strength of his adoption. While engaged in taking possession of both the properties he and his agents indulged in spreading most disgraceful rumours.

We have mentioned in the Intoduction of our book L. M. A. L. Part II that the Basadias are divided into two subsections called Motas and Bhagatias. Besides this we have stated that the latters are regarded as degraded on account of their matrimonial connection with the Barias of Miyagaon and Dewan. Taking advantage of Maharawal Gulabsinh's former residence at Dewan and further taking advantage of the fact that he was mentioned rather styled in Government's records as Gulabsinh of Dewan, he (Gemalsinh) and his henchmen began to announce that the mother of Gulabsinh was the daughter of the Baria Thakur of Dewan and he was living there in his Mausal. Not only this but he was to succeed the Dewan Thakurait as Bhaneja. Over and above all this Gemalsinh also began to associate old Kusalsinh with the Barias of Dewan which resulted in his annoyance and taking in of an infant boy in adoption. This furiated Gemalsinh to the core. But there was no remedy.

Unfortunately Goolabsinh died leaving a minor son and Kusal also passed away leaving a minor adopted son Abhayasinh This gave further opportunity to Gemalsinh and his descendants to carry out their nefarious activities. Even the pre-

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sent descendants of Gemalsinh have got no scruples. They openly disclaim any connection with Dewan and declare at the top of their voice that it is Boridra and the Bansda (Present) Royal family who are connected with Dewan.

We had the fortune of visiting Umargam thrice during the course of our investigations. First of all we visited Umargaon in February 1934 and were given a short note in English (App. B) full of slur and insinuation. Secondly we visited Umargaon during the course of tour collecting replies to our questionnaire (App. C) forwarded to the Basdias. On this occasion we were given a statement by Mr. Pandya on behalf of Umargaon people as their Ex-karbari and an old gentleman. (App. D) Thirdly we confronted them with the things collected.

Before saying anything either way, we would like to apprise our readers with the statements of Boridra' Police Patil, Umedsinh Basadia of Bansda and that of Mandvi. There are few more statements with me but we don't want to produce them here as they are repetitions of Mandvi's Statement. These are Appendices Nos. E. F. I J.

These statements are more than sufficient to show the hollowness of Umargaon people and to exonerate the Royal Family from the allegations made against them. Still we would like to produce the statement of Chotabhai and Rana Daulatsinh of Dahej. Vide Appendices Nos. G and H.

The statement of Rana Ranjitsinh of Dahej thrashes completely to pieces the insinuations hurled by Umargaon people and further establishes the Mausal of Maharawal Gulabsinhji in the Jadavarana family of Dahej instead of Dewan. Before passing over to another item, we deem it our duty to say a few words regarding Gulabsinh's stay at Dewan otherwise there is

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some possibility of serious doubt. It is evident from the above quoted letter No 133 dated 18th July 1861 that Maharawal Gulabsinhji was living at Dewan with Kusalsinh. It is also as clear as crystal from the Agent's letter dated 7th February 1829 that Kusalsinh and Umrababa were both living at Dewan. We definitely know that Amrababa was enjoying the family property along with his brother's son Gemalsinh while living at Dewan. Thus it is established that the whole family of Mota Basadia represented by the line of Gulabsinh, great grandfather of Gulabsinh and Gemalsinh and grandfather of Amrababa and Kesarsinh was living at Dewan. As a matter of fact the Motas in spite of their residence at Dewan had no matrimonial connection at all with the Barias. Kusalsinh was married in Senior while Amrababa in the Junior line of the Jadhav Ranas of Daheja. Of course somehow or other, the Prabhatsinh's line of the Mota Basadias came to Nandod. It was after the adoption of Gemalsinh, by the widow of Nathoobaba, that he left his home as well as the family inheritance at Dewan and migrated to Nadod. From Nandod Gemalsinh went to Bansda and continued to be there till the decision of the case and afterwards he retired to Nandod. On the other hand Gulabsinh was at Dewan enjoying his family property and was expecting to get the property enjoyed by Kusalsinh in succession. He came direct from Dewan to Bansda. The story of Gulabsinh's residence at Umargaon, Tuna and Boridra and his working as a cowherd or cow boy for his livelihood, is an absolute concoction resulted from the fertile and mischievous brain of Umargaon People.

We now turn to take up some of the Historical events of Gulabsinh's rule. The main occurrence of Maharawal Gulab

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sinh's rule over the destiny of Bansda, is of first class magnitude and more than sufficient to show how mindful he was in asserting his right and privillges. It was in the year 1869 that L. R. Ashburn Esq., the Collector of Khandesh, pointed out to Mr. A. F. Bellasis, the commissioner Northern Division in his letter No. 2497 dated 18th September 1869, the difficulties of Road Trafic and the horrible levy of Duty by the Gaikwad Government. He further suggested, in his said letter, that Government should purchase the right of Bansda to levy transit duty with a a view to avoid "a similar extortion by the Raja of Bansda" on trafic through Danga. As a sequence of this suggestion a ball of tussle was set rolling between Bansda on one side and British Authorites on the other, in which the former succumbed to the mighty power and influence of the latter. The Agent in his letter, No. 547 dated 13th March from Amalsar to the Commissioner. N. D., reported the outcome of his conference with Maharawal Gulabsinh and expressed his satisfaction in bringing round the Raja to abolish the Transit duty on the Danga Road, for a monetary consideration of Rs. 9253-14-4. Of course he further reported that the Raja wants that the British should forego the sum of Rs. 1500 levied from the State since 1858.

Further the Agent in his No. 2341 dated 28th July 1872 reports to the Government:- " The Rajah in reply in unmistakable terms asserts his unwillingness to forego the Transit Duty now levied and declines to consent to the abolition". This shows the bold stand taken by Maharawal Gulabsinh and further indicates the hollowness of the settlement for a consideration of Rs. 9253-14-4. Besides this Mr. Hope the Surat Agent reports to Mr. L. R. Ashburn the Commissioner. N, D. " The Raja continued his struggle for a remission of Rs. 1500/-, which he has paid us

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since 1856, when the British share of this duty was abolished". He further writes:- "To comply with his request would be to pay for the same twice. On my remaining firm on this he dropped the subject." For this firmness, for which Mr. Hope is so proud, we are not to hunt somewhere else. In this very report he writes "Two circumstances have obstructed the final settlement. Firstly the style of my *Locume Tenis*, Mr. Shaw Steward's communication with the Raja was such as to lead him to attempt to repudiate his Agreement and to reopen the whole question,, secondly the Raja still retains as his Minister, not with standing the censure expressed by the Government resolution No. 200 of 11th January last, Pramod Rai Vithal Rai the dismissed Dafatardar of the Political Agent in Mahi Kanta. I refused to have any personal communication with this man." No comment is required as the preceding quotations are more than sufficient to indicate the direction of the wind blowing in the Political Circle. As stated above Maharawal Gulabsinhji succumbed in the end to the pressure brought upon him by thy Mighty Political Circle and signed the desired Agreement. The settled amouut was Rs. 9255-14-4 and the Government was to pay the sum of Rs. 402-6-4 to Bansda after the adjusttments of Rs. 1500/- the Chauth amount and Rs. 7351-8-0 the Tribute amount (Vide their resolution No. 321 dated 18th January 1873.) And this settlement was considered as settled fact. No interference or going back was to be allowed. It was taken as a sacred trust. But unfortunately some flow or defect was discovered and the whole Official Circle took a complete summersault.

It was the Surat Agent, who pointed out to the Government that "to be absolved from the Tribute and Chauth will make the Raja practically independent and raise his Political Status

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materially." This suggestion of the Surat Agent made the British Authorities swallow their own resolution. They started fresh negotiations, which resulted in the reduction of the amount by 555-14-4 than what Government themselves wanted to pay. We have not got to go elswhere for finding as to what methods were applied to get the State pay a sum of Rs. 153-8-0 instead of receiving from the British the sum of Rs. 402-14-4.

The all powerful and mighty Mr. T. C. Hope depicts his glorious achievements:- (1) "Eventually after allowing for various items on both sides of the account which are referred to above and a certain margin for the fluctuation, I offered the Raja Rs. 9223 P. A. which he accepted." (2) "The whole of the above figures are in Broach coin. The equivalent in Queen's coins of Broach Rs. 9228 is 8693. The settlement is thus for 555-14-4 less than the sum which Government wanted to pay" (3) "Deducting the above Rs. 8696 of compensation from Rs. 1500 Chauth and Rs. 7551-8-0 Tribute, which the Raja pays, the result is a net cash payment by the Raja of Rs. 153-8-0.

Maharawal Gulabsinh breathed his last on 22nd February 1876 and was succeeded by his minor son Yuvaraj Pratapsinhji. Mr. East and Keshowlal took Charge of Bansda's affairs during the Minority.

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CHAPTER XXXVI

Maharawal Pratapsinhji (1932-1962 V. S.)

Maharawal Pratapsinhji was born on 23rd November 1864 and at the time of his father's death he was only eleven years and three months old. The Agency deputed Mr. East and Rai Bahadur Kesolal Nathoobhai to take charge of Bansda's administration. Accordingly the State administration was taken over by them. However after some time Mr. East returned and Mr. Kesolal remained in sole charge of the State.

The Government of India in their letter No. 1125. P. dated 9th May 1876, addressed to the Bombay Government, opened the question of Nazarana and inquired from them whether in their opinion there are special reasons to exempt Bansda from the general operation of rules relating to the levy of Nazarana. As a result of this inquiry, the Bombay Government in their resolution No. 3147 dated 30th May 1876 referred the question to the Political Agent at Surat, who in turn wrote to the Government in his No. 176 of 1876. "From the Government resolution you will percieve that Mr. Monstuart Elphinstone's Government decided in 1827 that the Rajas of Bansda and Dharampur should only pay Nazarana on succession through adoption. Direct and lineal succession being exempt, as the present Minor is the son of the late Raja. I think there can be no doubt, but the terms of Mr. Monstuart Elphinstone's description affords sufficient and special reasons for exempting Bansda State from the levy of Nazarana in direct succession."

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This statement of Mr. Pratt, the Political Agent, brought a mild rebuke from the Government. He was held in complete darkness, so far the rules relating to the Nazarana question were concerned, by which the Government of India was guided. The guiding light of the Government in the question of Nazarana was " When Nazarana is already taken under agreement more or less favourable to the Native State, such existing agreement should not be disturbed" and in such case their object was to maintain the *status quo*. However there being no agreement with Bansda relating to Nazrana, the Government was required to decide whether the arrangement made by the Government of Mr. Monstuart Elphinston was to be taken as settled or a new start was to be made? In case of a new start the perplexing question was whether the Nazrana was to be half or one year income? What was the criterion for deciding the revenue of the State? Whether the gross or net revenue was to be settled as the proper amount of Nazarana? Was the sum of Rs. 125000/- reported by the Agent in his No. 61 of 29th February 1876, to be taken as annual income if so whether gross or net?

However the Bombay Government, in their submission on 20th July 1876 to the Government of India, observed "Bansda appears to have a fair claim to the continuation of the former arrangement" and thereby they declared Bansda as an exempt from the general operation of the levy of Nazarana. As a sequence of Bombay Government's observation, the Government of India decided on 24th August 1876 "While Bansda State will be recorded among the States from which Nazarana is taken on succession other than those in the direct line, the previous order whereby the amount leveable from this States was fixed at Rs. 30000/- need not be disturbed". On the strength of this

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Maharawal Shri Pratap Sinhji 1876-1911 A. D. (1932-1967 V. S.)
Plate No. 22.

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direction the Bombay Government resolved accordingly on 13th September 1876 and the question of Nazarana was finally dropped.

While keenly absorbed in the aforesaid political struggle, the Superintendent, was not unmindfull of the real interest of the State. He sent the young Maharawal to the Rajkumar College Rajkot for education and turned his devotion towards the general welfare of the State. It appears that while going through the records of the State which were in choatic condition, he came across certain papers purporting to establish the sovereign right of the State over Bisanpur. He reported the matter to the Government some time before 16th December 1876, which resulted in the long drawn correspondence between the Agency and Col. Ethridge.

During the course of this Agency-Ethridge tussle, one of the officer depicted, "Not only the State (Bansda) is entitled for the return of the Pragana but the British Government is entitled for some territorial cession from the Gaikwad". However this right minded Officer was asked "not to move in the direction unless he obtained permission of the Government". Such being the direction, the Officer became silent and the matter was dropped altogether from official handling.

In spite of the spirit cooling direction of the higher Authority, and in spite of the fact that the kind hearted and right-thinking man, whose motto was justice at any cost without any consideration, was long gone from the sphere of the political circle, the superintendent was found in his own and submitted a formal report to the Government on 25th January 1877.

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In reply to the aforesaid report of Mr. Kesolal Nathoobhai, Mr. Pratt, the Agent, while appreciating his work, in furtherence of the interest of the State, writes in Para 5th of his letter, No. 27 dated 18th March 1878, as under:-

" In 1804 the then Raja of Bansda seems to have written to the British Resident, regarding the Pragana, but to have got no assistance beyond a vague promise of his using his good offices ". In the same Para he further declares:-" They might have done so, but even in that case it is not probable that they would have taken upon themselves to take so far interest in case of an insignificant State, and in respect of a Pragana, that had been in Gaikwad's possession for more than 50 years."

This expression. of Mr. Pratt, gives him out totally, as devoid of British motto and mentality. In our humble opinion, right and justice do not make any difference between significant and insignificant, rich and poor, strong and weak, and lastly between powerful and powerless, but effects equally all without any consideration of the position in life of the person to be effected. What a deplorable contrast between the outlook of two officers., holding the same responsible post, within an interval of a very short period.

We are glad, that after all Mr. Pratt recognises the responsibility of the Paramount Power so far the right and privileges of their Tributories are concerned. Over and above all this he acknowledges the bounden duty of the Paramount Power to assist their wards in obtaining their just claim. But unfortunately he takes upon himself to draw a line of demarcation between just and unjust claims. And ultimately reckons the demand of the Superintendent, on behalf of the Minor, as unjust and refu-

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ses to recommend to the Government to take up the question as desired.

However the undaunted Superintendent, caused the submission of a Memorial by the Ranis, on behalf of the Minor Raja, to the Government on 5th March 1880. The Government, taking their stand on Commissioner's No. 105 dated 13th March 1880, thought - " That it would seem objectionable and inexpedient for reasons given to re-open the question of ownership of the Pragana" and resolved on 30th March 1880. "The Rani should be informed that their petition has been properly disallowed by the Commissioner N. D.; and that their request to engage the service of an English Barister to prosecute the matter further cannot be entertained". Thus the question was shelved for the time being only to be re-opened after a few years later.

On 7th March 1883 the Ranis submitted a Kharita, to the Government, requesting them to bring back the Minor Raja Maharawal Pratapsinhji from the College, where he was studying for the last five years, on the ground of his ill health. Besides they prayed in their said Kharita that the Minor Maharawal should be given practical administrative training as he was already more than 18 years of age. Mr. White, the P. A. was opposed to the suggestion of the Ranis and in his opposition he was supported by Mr. Shephard, the Commissioner. N. D. In spite of the opposition of these two stalwarts, the Government granted the prayers of the Ranis, in their Resolution No. 1920 of 20th April 1883, and directed the removal of the Maharawal from Rajkot and sanctioned his initiation as a joint administrator. After some formality relating to the transfer of Khan Bahadur Mr. Ardeshir Jamsedji, the Assistant Collector of Kaira District, as one of the Joint Administrator, on Rs. 500/-

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per month, he was sent to Bansda as Joint Administrator some time in September 1883.

The joint adminstration lasted for one year and eight months only and on 5th March 1885 Maharawal Pratapsinhji was given independent charge of the State. He began to administer the affairs of the State with zeal. His attention was at once drawn toward the question of Bisanpur. He made a representation to the Bombay Government, through the P. A. Surat, on 12th August 1391. The Agent, while forwarding the representation to the Government, through the Commissioner N. D., summarised the previous history of the representations and of the refusal by Mr. Pratt. The Commissioner in his letter No. 734 of 1891 wrote: "These successive orders based on the careful decision of Mr. Pratt render further remarks unnecessary" and forwarded the memorial to the Government. The Government in their Resolution No. 8518 dated 27th November 1891 resolved. "The Agent at Surat be requested to inform the Chief of Bansda, that Government see no reasons for reconsideration of their orders passed by them in March 1880".

Afterwards a considerable time was devoted by Maharawal Pratapsinhji and Bombay Government, in useless correspondence. However in the end Maharawal Pratapsinhji presented another Memorial to the Secretary of State for India, through the Surat Agent on 20th September 1892. The Agent forwarded the said memorial to the Commissioner N. D. with his forwarding note No. 766 dated 6th October 1892. The Commissioner N. D. submitted the same to the Government on 27th November and the Government transmitted the representation to the Central Government.

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Family group of Maharaval Shri Pratap Sinhji, Yuvaraj Shri Indra Sinhji, Kumar Shri Prabin Sinhji, Kumar Shri Natavar Sinhji and Kumar Shri Kishor Sinhji.

Plate No. 23.

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However the Government of India withheld the memorial on the ground "that it relates to the matter which is within the compitence of the Government of India to dispose of, no application has previously been made to the Government of India for redress" and their decision was conveyed in their letter No. 4646 dated 24thDecember 1892, for information to the Memorialist.

A very interesting correspondence then followed, between the Government and the Agent on the one hand and Maharawal Pratapsinhji on the other hand, regarding limitation. He was asked by the Agent in his letter No. 187 to enlighten him on the subject of limitation. In reply Maharawal Pratapsinhji asked the Agent, in his letter No. 23 dated 20th March 1893, to refer to Paras 15 to 21 of his Memorial. There upon the Agent transmitted the Memorial to the Government with his forwarding note No. 197 of 25th March 1893 and depicted in his endorsement.

" Forwarding in reply to Government Nos. 1729 dated 13th March 1893 a copy of a letter from the Raja of Bansda, who it will be seen has nothing to say on the question of limitation in the matter of his claim to the Pragana of Bishanpur than what has been stated in Paras 15-21 of his memorial". After receiving this endorsment of the Agent the Government remarked. " The Agent to the Government has expressed no opinion and the papers have not been submited through the commissioner. N. D."

The Bombay Government devoted themselves for some time on the question of Limitatian and three differant notes cropped up

1. The Government of India in the appeal of Baroda regarding Umetha village, showed that it followed no strict rule of

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limitation in political cases. We may therefore forward the memorial with the copies of the correspondence pointing out that we have not with-held in view of the reconsideration of the Umetha case, The Dang Boundry case and others in which Baroda have been given a hearing in regard to decision of Anceint date."

2. " I think we are told in Political case limitation did not run; if so we would not refer to Umetha case but simply forward".
3. The concurance in the Dang case from 1883 up to date has been looked up, but no limitation by the Government of India relating to limitation in political appeal case be traced.

The ultimate result of this inquiry was the transmission of the Memorial by the Government to the Central Government with their endorsment No. 2374 dated 11th April 1893. "In transmitting these papers I am to observe that in view of the consideration of the Umetha case, Dang boundry case, and other cases in which Baroda has been given hearing in regard to decision of ancient date, the Governer in council has not withheld transmission of this Memorial ",

In spite of the favourable endorsment by the Bombay Government, the Memorial met the fate of its predecessors. Then Maharawal Pratapsinhji prefered an appeal against the decision of Government of India on 20th July 1893, to the Secretary of State who also refused to interfeer in the matter.

Thus the long-drawn controversy (from 1804 - 1894) was set at rest in 1893 A. D. God only knows what were the causes of British Government silence in the begining. But we definitely know that the reluctance of British Gevernment was based mainly on the stands taken by Mr. Pratt, Political Agent Surat in 1878. What his stand was ? Government would not have

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taken upon themselves to take so far intrest in case of an insignificant state, was his basic stand. Was not it horrible, Certainly it was. Was it proper for an acredited representative of the Paramount power to think out a particular kind of treatment for a set of people to be designated as significant and another kind of treatment for for another set of people to be designated as insignificant? Can such mentality be not construed as partiality ? We are certain it is anything but impartiality. Still British Officials particularly the Political Department resent accusations of partiality and preferencial treatments meeted out to persons according to time and opportunity.

Mr. Pratt further declares sacred pledges and promises of British officials as vague promise and makes the same as one of his grounds to support his notions of rejecting calims of insignificant personality. We have quoted before and pointed out that Mr. Pratt takes the promises or recommendation of British Resident made to the then Raja of Bansda in the year 1804 as vague. He or any of the British officials can't now deny that the whole record was before him when he declared that promise of the British Resident as vague in 1878. We are confident, unless a man is determined to do against a man and he understands that he is beyond reproach, no such statement can be made as one made by Mr. Pratt. But everything is admissible in political treatment. In political matters people are not always guided by the dectates of their inner soul. They are mostly guided by the circumsteances prevalent. Similarly some time people have to succumb to outside pressures of political nature. Who knows the guiding spirit of Mr. Paratt stand was not the direction given to his collegue some time before. However, Mr. Paratt's stand spoiled the whole case of Bansda.

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Now we revert to our main subject and mention below some of the events of Maharawal Pratapsinh's rule. In the year 1894 A. D. he exchanged his village Vibhawari for certain lands of village Dhonja in Chickli Taluku of Surat District under British. The main event of his rule was the passing away of Her Majesty the Queen Empress Victoria and the historical second Delhi Durbar of 1903. Maharawal Pratapsinhji attended the Durbar with his heir apparent Kumar Shri Indrasinhji. He was a man of literary taste and Hindrajasthan of Sir Manubhai Mehta owes its publication to his kind patronage. His Silver Jubilee was celebrated in 1911.

He was blessed with four sons, Yuvaraj Shri Indrasinhji, Rajkumar Pravin Sinhji, Rajkumar Natavar Sinhji and Rajkumar Kishor Sinhji. He breathed his last at Devalali on 20th September 1911 just shortly after the celebration of the Silver Jubilee. He was succeeded by his eldest son Yuvaraj Shri Indra Sinhji.

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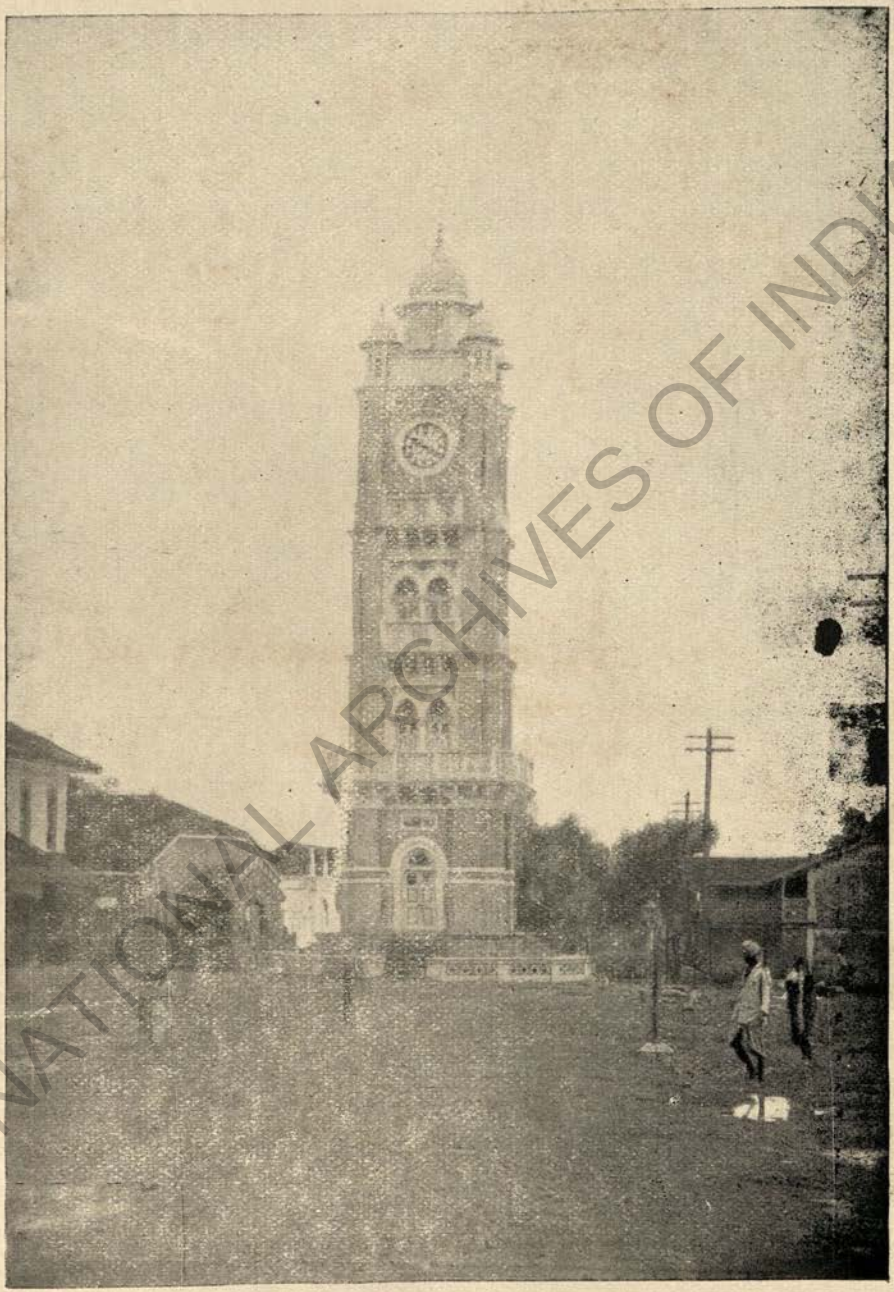

Maharaval Shri Pratap Sinhji Jubilee Tower.

Plate No. 24.

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CHAPTER XXXVII

Maharawal Shree Sir Indrasinhji Bahadur K. C. I. E.

Maharawal Shree Sir Indrasinhji Bahadur K. C. I. E. suceeeded his father late Maharawal Pratapsinhji on 11th November 1911. A. D. (1967 V. S.) at the age of 23 years. He was born on Phalgun Sukla Panchmi (16th February 1888 A. D.) sambat 1944 V. S. After primary education at home he joined the Rajkumar College Rajkot while he was only 11 years old. However he was compelled to leave the college prematuarely due to the indfferent health of his dear father. Just after his return from Rajkot he began to get practical administraitve idea under the guidance of his father. Two departments (Education and Riyast) were in his charge one after anothr, which proved useful to him when he took the reign of the Government.

The State has achieved alround progress during his regime. Modern Vasudevpur owes its development to him. His achievements can be summarised as under:—

1. Education has made a marked progress in as much as the number of primary schools have increased. Capital has been provided with first class English High School with Hostel. Night school for industrial workers and other labourers has been started. Music classes are regularly held under an able musician. Books are supplied to poor and deserving students. Balashram an institution for backward people is successfully working. Two foreign and many other scholarships have been initiated for deserving students. Female education is also not neglected. Girl's schools are established where girls are taught.
2. Medical fascilities are well provided to the people.

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Hospitals for men, wemen and children with wards are established in the capital and placed under qualified Doctors. They are not allowed to do private practice. Especial directions are given to them to attend calls without any distinction. For Muffasil visit they are provided conveyances by the State. Important towns are also provided with Dispensaries under qualified Doctors. A especial Tuberculosis Ward is constructed near the Capital.

3. Town Planning :— Attractive and useful buildings such as;- Digvirendranibas Palace and Durbar Hall, Hazur Private Office, Shri Gulabsinhji Free library and reading room, Town Hall, Pratapsinhji Silver Jubilee Tower, Shree Pratapsinhji High School, Natawar Bording House, Shree Ratnkuarba Hospital, Kishore Secretariat, Devendra Bhawan, Susil-Sadan, Manzile Murad, Patel House, Lady Wilson Hospital, Sir Leslie Wilson Museum, Digvir Anathashram, Balashram and Digvir Club are claiming latest design and architectural attention.
4. Communications. Macadamised Roads Ex-Bansda to Unai, Ex-Bansda to Pratapnagar and Hanumanbadi to Baghal have been constructed for Road traffic. Fair weather Roads are under construction which when completed will form a net work to effect rapid communication of villages with the Capital.
5. Water works and Electricity the modern town equipments are alredy constructed but on limited scale.
6. Agriculture. Up to date agricultural impliments and Tractors have been introduced for the use and beni-

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fits of Agriculturists. The State supplies Tractors to the Farmers on a nominal rental. Immigrant Farmers are offered alluring terms and are provided with any or every faciliites. Especial fund of Rs. 10000/- has been initiated for helping the needy farmers from interest thereof.

7. Industry. Side by side with the above agricultural revival the State is fully alert for the industrial problems as well. Rice mills have been working successfully. Establishment of a cotton gining and pressing mill has led to the fondaation of a new town Digvirnagar. Industrial school has recently been started. Bansda Chemical and Pharmaceutical works products are already in the market. A sum of Rupees 25000/- is ear-marked for helping industrialists.
8. Administration:-People share in the Municipal Government and Village Panchayats. Justice is rendered in regular court by competent Judges with facilities for appeal to the Maharawal Sahab in final matters whose munificence is far reaching.
9. Loyality to the British:- During the world war of 1914—18 the Maharawal did all the best he could with the resources of the State to help the British. He contributed Rs. 204693 in all.
10. Family Happiness and sorrows. He lost his first Rani in 1965 V. S. while a Kumar and shortly afterward was married to Chawdiji Anadkuarba of Mansa. She has presented the Maharawal Sahab with three Princes and seven Princesses. Kumar shree Digvirsinhji was born on 20th July 1916 A. D. After two years of the

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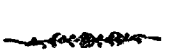
birth of the late heir apparent the Maharani presented the Maharawal with the second Kumar Shree Harshadkumarji on 24th February 1918 who died on 30th December 1920. Kumar Shree Digvirsinhji died on 1st November 1923. His death as well as that of Kumarshree Harshadsinhji told hardly on the minds of the Royal family. It was once feared that the direct line will dwindle once more into obscurity. However the birth of Kumarshree Digvirendrasinhji, the heir apparent, on 1st October 1927 removed the gloomy aspect for ever. He is about ten years old and is studying in the St. Zevier School.

Maharawal Shri Sir Indra Sinhji Bahadur has got full civil and criminal power and a salute of nine guns. He is entitled to be received by the Governor General and Viceroy. He is a Member of the Chamber of Princes in his own right. He has been recently honoured with Knighthood and K. C. I. E. He is loved by his subjects. He is very keen for their welfare. He made a remission of about two lakhs during the recent frost year. Besides he munificiently distributed money and granted remission at the successful recovery of the Prince Digvirendra-Sinhji Bahadur the heir apparent from a serious operation.

He has imbibed a pure Nationalist idea from the very beginning and as such some of the Bardoli peasants, during the memorable Satyagraha campaign, were sympathetically received and given land with all facilities for cultivation. Over and above all this he has got a very fine taste for literature ancient and modern. May He ever rule in Peace and Prosperity !



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Digvir Nivas Palace, Vasudevpur.

Plate No. 25.

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Appendix A.

Statement of Umargaon Basdias.

Hamirsingh' Suratiya Rani had a mind to adopt Gemalsinhji of Umargaon. She called Gemalsinghji from Umargaon to Bansda. After the death of Hamirsinghji he was placed on the Gadi and ruled for 18 months. Rana Jorababa of Vasu, who had good anquaintance and influence at Surat Court, in compny of Atodaria Bhaibaba informed the Agency about Goolabsingh' right and made the Suratia Bani (Widow) to consent to accept and adopt Gulabsingh as rightful heir of the Gadee. Thus Gemalsingh was set aside and Gulabsingh brought. Jorababa of Vasu was the maternal father-in-law and Atodaria Bhaibaba was father-in-law of Goolabsinhji. Ancestors of Gulabsinghji were Umrababa, Gambhirbaba and Ramsinghji who are said have connections with Dewan and Miyangaon. Dewan is a Thakurat near Navali Station next to Anand. Goolabsinhji was to inherit the Khiraki of Dewan as Bhanej. The mother of Gulabsingh was Gumankuarba. She was the daughter of Dewan Thakur.

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Appendix No. B.

वारोलिया का प्रथम लेख।

(१) सं व त् श्री १ ३ ७— का र्ति क कृ ष्ण
(२) ७ श्री आ दि दे व य न मः । श्री
(३) रा ज कृष्ण दे व त स्य—श्री
(४) झे म दे व र ज स्या—स ज श्री रु ग्म
(५) दे व रा ज स——श्री कृ ष्ण दे
(६) व रा ज स्य क ला ण वि ज रा जे

परिष्कृति प्रतिलिपि

संवत श्री १३७३ कार्तिक कृष्ण ७ श्री आदि देवाय नमः । श्री राजा कृष्ण देवतस्य (। त्मजो) श्री झेम (भोम वा भौम) देव राजस्या (त्) मजः श्री रुग्मदेव स्तस्या (त्मजः) श्रीकृष्ण देव राजस्य कला (ल्या) ण विज (य) राजे (ज्ये)

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Rajkumar Shri Prabin Sinhji.

Plate No. 26

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Appendix B/1.

बारोलिया का द्वितीय लेख

(१) सं व त १ ३ – ३ वर्ष का र्ति क कृ
(२) ष्ण सो मे श्री ष्ण रा य दे व स श्री
(३) श्री उ द य रा ज पौ त्र——श्री कृ ष्ण
(४) दे व रा जे न प्र ति ष्ठ तो यं श्री आ द
(५) दे व स कृ त यं ..... च्चद्रर्क.....
(६) व तु श्री कृ ष्ण रा ज स श मि ति.

परिष्कृति लेख

सम्वत् १३--(७) ३ वर्षे कार्तिक कृष्ण ७ सोमे श्रीकृष्ण राजदेव स(स्थ) श्री उदयराज पौत्र (त्रे)—(ण) श्रीकृष्ण देवराजे न प्रति (ष्ठि) तोयं श्री आद (दि) देवस (सु) कृत (तो) यं——(याव) च्चन्द्रार्क---(। र्णव स्थिति भ) वतु श्रीकृष्ण राजस्य शर्मिति।

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Appendix No. B/2.

श्री चौलुक्यराज कुम्भदेव

का

शासन पत्र

अस्ति भुवन विदिता पुराण प्रख्याता चौलुक्य नगरी मङ्गलपुरी नामा। तस्या मध्ये राजा परम भट्टारक परमेश्वर महाराजा श्री कृष्णराज स्तत्पादानुध्यात परम भट्टारक परमेश्वर महाराजा उदयराज तत्पादानुध्यात् महाराजा श्री रुद्रमदेव तत्पानुध्यात् राजा श्री क्षेमराज स्तत्पादानुध्यात् राजा श्री कृष्णराज स्तस्यानुजन्मा तद्विजय राज्ये श्री कुम्भदेवेन भूपतिना धवल नगर्यां मादिदेवोऽयं प्रतिष्ठितः॥ शमिति सुकृतोऽयं श्री कृष्णराजस्य॥ संवत १३७३ विक्रमातीत १२३८ शाली वाहन शके। कृष्ण सप्तमी कार्तिक मासे।

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NATIONAL ARCHIVES OF INDIA

Late Rajkumar Shri Natavar Sinhji.

Plate No. 27.

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અપેન્ડીક્સ નં. C.

પ્રશ્નાવલી

વાંસદા, તા. –૬–૩૫

શ્રીયુત રા. રા.

વિશેષ વીનંતી સાથ લખવાનું કે:–

શ્રીમંત મહારાવલ શ્રી ઇંદ્રસીંહજી પ્રતાપસીંહજી મહારાજા સાહેબ બહાદુર વાંસદા એ સોલંકી જનતીનો ઇતીહાસ લખાવવા માટે બીરાર પ્રદેશના રહેનાર મી. વીદ્યાનંદ સ્વામી શ્રીવાસ્તવ્યને આજ લગભગ દોઢ વર્ષથી રોકયા છે તથા ઇતીહાસ લખવાનું કામ લગભગ પુરૂ થવા આવ્યું છે. પરંતુ વાંસદાની ગાદી વાંસદીયા સોલંકીની છે તથા ઇતીહાસના કામમાં મુખ્ય વાંસદીયા વંશની પુરી માહીતીની જરૂર છે અને આપ વાંસદીયા વંસના એક બુપણછો જેથી આ કામમાં હું ધારૂછું આપ પુર્ણ સહયોગ આપશો એ માટે શંકા નથી. જેથી નીચે મુજબની હકીકત જાણવા માટે સ્વામીજી પોતે એકવાર ઉમરગામ, તુણા, અણીતા, માંડવી વીજેરે સ્થળોએ જઇ આવ્યા છે તેમજ ફરીથી એ કામ માટે મુસાફરી કરવા માંગે છે જેથી આપને તકલીફ આપવાની કે એઓ તે તરફ આવે ત્યારે નીચે મુજબની માહીતી ઉપરોંત આપ કઇ વધુ જાણતા હો અગર આપ બીજી શીશી માહીતી આપી શંકા તેમ છો તે બલની ટપાલે જણાવવા તસ્દી લેશો.

૧. તમારી તાહીતી પ્રમાણે વાંસદીયાની કેટલી શાખા છે ?

૨. એપેકી તમો કઇ શાખાના છો ?

૩. તમો જે શાખાના હો તેના મુળ પુરૂષ કોણ ? અને મુળ ગામ કયુ ?

૪. તમારી શાખાનું વંશવૃક્ષ તમારી પાસે છે કે કેમ ?

૫. તમારી શાખાના વંશવૃક્ષ પ્રમાણે વાંસદા રાજ્ય સાથે તમારે કયા પુરૂષથી સંબંધછે ?

૬. તમોતન તોડા મલે છે કેમ ? અને હોય તો કયાંથી ? ગીરાસ હોય તો કયાં કયાં ?

૭. તમારા વંશ માટે કઇ દમકથા ચાલે છે કે કેમ ? અને હોય તો શી ?

૮. તમારા વંશની દીકરીઓ કયાં કયા કુલમાં જનય છે ? અને તમો કયાં કયાં કુળની કન્યાઓ લાવો છો ?

૯. તમારા પીતા પ્રપીતાનો સંબંધ કયાં અને કયાં કુળમાં થયો હતો ?

૧૦. હાલ તમો રહોછો ત્યાંજ મુળથી રહોછો કે બીજે જગ્યાથી આવી વસ્યા છો ? તેમ હોય તો કયાં થી ?

૧૧. તમારી પાસે તોડા–ગીરાસના સનંદ–દસ્તાવેજ છે ? હોય તો કયારના અને કોના ?

આ મુજબની માહીતી લેવા માટે સ્વામીજી પોતે તમો તરફ આવવા દસ્તાદ્દ રાખે છે તો તમોને કયારે અનુકુળ પડશે તે જણાવવા કૃપા જથી તે પ્રમાણે તેઓ તમારા તરફ આવી શકે. તેઓ આવે તે પહેલાં ઉપરની માહીતી પત્રદ્વારા સવેળા જણાવવા કૃપા કરશો.

લી. આપનો ઉમેદસીંહ વલદીયા.

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અપેન્ડીકસ નં. D.

જેઠાલાલ જગુભાઈ પંડ્યા—વિઠલગામ

સં. ૧૯૫૩ ઉમરગામ કારકુન હતા.

સવાલ.	જવાબ.
૧. હમીરસીંહ કયાંથી વાંસદે ગયા ? . . .	. રાજપીપલાથી.
૨. હમીરસીંહના પીતાનું નામ ? . . .	. ચંદાભાવા હશે.
૩. ,, દાદાનું નામ ? . . .	. ગુમાનસીંહ ઉર્ફે ભીખાભાવા.
૪. ,, બીજા વડીલો ? . . .	. નથી.
૫. ગુમાનસીંહના કેટલા દીકરા ? . . .	. ચાર. ૧. ચંદ્ર ૨. દુલા. ૩. અમર ૪. કેસરસીંહ.
૬. હમીરસીંહનું મોસાળ કયાં ? . . .	. અબર નથી.
૭. હમીરસીંહના મા ભરથાણુ—ચેરંદા હતાં ? .	. અબર નથી.
૮. ગુમાનસીંહ તથા ગેમલસીંહના દાદા કયાં રહેતા હતા ?	. ગુવાર—માંગરેળમાં, એની પહેલાં રાજપીપલામાં હતા.
૯. ગેમલસીંહનો બારીદ્રા સાથે શો સંબંધ ? .	. પ—પેઢીનો.
૧૦. ગુલાબસીંહ અને ગેમલસીંહના દાદા કોણ ? .	. ગુમાનસીંહ.
૧૧. ગુમાનસીંહના નામે ગીરાસ વીગેરે હતું ? .	. હા.
૧૨. ઉમરગામ કોના નામે હતું ?	. ગુમાનસીંહના નામે.
૧૩. એજ ગુમાનસીંહ ગુલાબસીંહના દાદા હતા ?	હા.
૧૪. ગુલાબસીંહ વાંસદા કયાં થી ગયા હતા. ? .	. દેવાણુથી.
૧૫. ગુલાબસીંહના બાપનું નામ શું ? . . .	. કદાચ અમરાભાવા.
૧૬. ગુલાબસીંહ મુળ દેવાણુના રહીસ હતા ? .	. નાં.
૧૭. દેવાણુ શા માટે, કયાંથી અને કયાં સંબંધી ગયા હતા ? ,, ,, ,,	દેવાણુ જવા પહેલા ઉમરગામમાં ,, રહેતા હતા. તે બહુ ગરીબ હતા ઢોર ચારતા હતા. તેમના બાટે ઝુપડુ બનાવ્યું હતું દેવાણુમાં કદાચ મોસાળ હોઇ ગયા હશે.

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૧૮. જ્યારે ગુલાબસીંહ અને ગેમળસીંહના દાદા
ગુમનસીંહ હતા અમે મેમનુ ગામ ઊભરગામ હતું
તો ગુલાબસીંહને ભીખ માંગવાનું શું કારણ ? , જવાબ નથી.
૧૯. મહેતાજી જરા વીચાર કરી જવાબ આપો કે
શા કારણથી ગુલાબસીંહ ભીખ માંગતા હતા ? , ગામની આમદાની બહુજ થોડી
હતી તેથી.
૨૦. તો શું ગેમલસીંહ પણ ભીખ માંગતા હતા ? , જવાબ નથી.
૨૧. ગેમલસીંહને શું ગુલાબસીંહની આમદાની માંથી
ભાગ મલ્યો હતો ! , , , , , કદાચ મલ્યો હશે.
૨૨. તો ગેમલસીંહના પીતા કેસરસીંહની આમ
દાનીમાંથી ગુલાબસીંહને ભાગ મલ્યો હતો ? , , ખબર નથી.
૨૩. મહેતાજી જરા વીચાર કરી બતાવો કે તમે
તથા તમારા પીતાઓ કોઇ એજન્સી કાગળ
પર સહી કરી હતી ? , , , , ઘણા કાગળો ગર દરકત કર્યા છે.
૨૪. ગેમલસીંહને ગુલાબસીંહના હીસ્સામાંથી
એજન્સીએ ભાગ અપાવ્યો હમો ? , , , , હા, કંઇ અપાવ્યો હતો.
૨૫. જો એ વાત સાંચી હોય તો ગુલાબસીંહને ભીખ
માંગવાનું શું કારણ ! , , , , , સાચી વાત તો એ છે જે દાદા
ગેમલસીંહ સ્વાર્થના માટે જાડી
સાચી મેળવી જુબાની આપી હતી.
ખરી વાત એ છે જે ગુલાબસીંહ
બોરીદ્રાવાળાના નજદીકના છે.
૨૬. ગુલાબસીંહ ગેમલસીંહની જાગીર પર જપ્તી
બેસાડી હતી ! , , , , , હા બેસાડી હતી.
૨૭. નવસારીથી ગીરાસ કેટલો મધ છે. , , , રૂા. ૧૨૬)
૨૮. બોરીદ્રાવાળાને રૂા ૩૩૩૩) મળે છે એ ખરૂં ? , , હા
૨૯. જ્યારે તમને નવસારીથી રૂા. ૧૨૬) મલે છે તો
બાકીનાનું શું ? , , , , મને ખબર નથી.
૩૦. હું જે જાણું છું કે ગેમલસીંહ ગુલાબસીંહના રૂા, ૫૦૦)
જેટલા ભાગમાં થી ભાગ પડાવ્યો હતો એ વાત
ખરી છે ? , , , , , , મને ખબર નથી.

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(૪)

અપેન્ડીક્સ નં. E.

ખોરીદરાના પોલીસ પટેલ, જાતે તલપડા કોલી, ઉમર આશરે વર્ષ ૭૫ નામે ગુમાન અમથા, જેણે ઉમરગામના ગેમલસીંહ કેસરીસીંહને જોયા હતા તથા વાંસદાગાદીએ ગયેલ ગુલાબસીંહ વીષે ઘણું સાભળ્યું હતું અને જે ગુલાબસીંહના પીત્રાઇ અબેસીંહ કેસરીસીંહના હમેશનો સાથી હતો તેની જુબાની હકીકત.

સવાલ	જવાબ
૧. અબેસીંહને કુટુમ્બ ક્યાં થી આવ્યું ? , .,	, સંવત ૧૬૨૨ માં દેવાણુથી આવ્યા એમ મારા પીતા કહેતા હતા.તેમની સાથે અબેસીંહનામા સુરજકુવરબા હતા જે દહેજના રણા દોલતસીંહ ના કોઇ થાય
૨. વાંદા ગયેલ ગુલાબસીંહજી વાંસદે ક્યાંથીગયા ! ,	, દેવાણુથી ગયા એમ સાંભલ્યુ છે.
૩. અબેસીંહ તમારીથી મોટા કે નાના ! , ,	, આશરે વર્ષ મોટા
૪. અબેસીંહ ખોરીદ્રા આવ્યા તે પહેલાં ખોરીદ્રા કોણ હતું ! , , , , ,	, કુટુંબનું કોઇ નહોતું, પણ નોકર રહે તો તે ઉઘરાણી કરતો.
૫. આ ગામ આ કુટુમ્બને ક્યારથી મલ્યુ ! ,	, સં. ૧૮૪૪માં મળેલું. તેનો દસ્તાવેજ જપ્તી વખતે જોયો છે, તે દસ્તાવેજ હમણા ઝવરીઆ થાણે છે.

ભગવાનસીંહ પારડી મરાયા તેથી ઇશ્વરસીંહજીને ખોરીદ્રા ગામ સંવત ૧૮૪૪ ની સાલ માં મળેલું છે.

૬. ખોરીદ્રાના અબેસીંગજી અને ઉમર ગામના ગેમનસીંગજી ને શો સંબધ !	એકજ કુટુંબના છે એમ સાંભળ્યું બોલાબીએ છીએ અને જોયા હતા.
૭ ઉમરગામના ગેમલસિંહજીને જોયા છે !	
૮. ઉમરગામમાં એઓ ક્યારથી અને ક્યાં થી. આવ્યા !	મને ખબર નથી.
૯. શાદુલસીંહનો કુટુમ્બમાંથી કોઇને જોયા છે !	વાંસદે આસરે સંવત ૧૬૪૨-૪૩ માં ગયો હતો ત્યારે છત્રસિંહને જોયા હતા.

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૧૦ છત્રસિંહજી ઓરીદ્રે આવ્યા હતા કે કેમ ! ઘણા અખત. ખાસ કરી અબેસિંહ તથા સુરજમાના મરણ પ્રસંગે આવ્યા હતા.

૧૨. ઉમરગામવાલા છત્રસિંહજી અગર કોઇ ઓરીદ્રે આવ્યું હતું ! અબેસિંહ ગુજરી ગયા ત્યારે ખાસ કરી આવ્યાનું યાદ છે.

૧૩. ઉમરગામ તથા ઓરીદ્રા વાલાને કોઇ જગીન જાગીરમાં ભાગીદારી છે ? . વાઘજરની, ઉમરગામની, ઓરીદ્રાની અને શાર્દુલસિંહની.

૧૪. રાજપીપલામાં વાસદીયાની ખડકી છે અથવા હતી તે વિષે કંઇ જાણો છો ? . . ઓમની નાંદોદમાં ખડકી હતી.

૧૫. લોકવાણી છે કે વાંસદે જનાર ગુલાબસિંહ ઢોર ચરાવતા હતા તથા કંઇ જમીન જાગીર નહતી એ વાત ખરી છે. . . . કહેનારની માનો માટી ઢોર ચરાવતો હતો અને તેનો દાદો ભીખ માંગતો હતો, પણ ગુલાબસિંહ અને તેના દાદા પાસ સારી મીલકત હતી.

૧૬. ગુલાબસિંહ દેવાળુમાં હંમેશ રહેતા હતા ? . . થોડા દિવસ તણા, તાતી, ઉમરગામ ઓરીદ્રા રહતા હતા અને ત્યાથી દેવાળુ આવ્યા હતા.

૧૭. ગુલાબસિંહ ઓરીદ્રા અને ઉમરગામના. કુટુમ્બી હતા ?. . . . . હમારી જાણ પ્રમાણે ઓરીદ્રા સાથે નજદીકનો સંબધ છે.

૧૮. ઉમરગામના, ઓરીદ્રાના અને ગુલાબસિંહના મુલ પુરૂષ એકજ હતા ?. . . . હા, એ ત્રણેવ એકજ આપના વંશજ છે.

૧૯. એઓ ઓરીદ્રા, ઉમરગામે, નાંદોદ આવ્યા તે પહેલાં કયાં રહેતા હતા ?. . . આગળની વાતની ખબર નથી પણ દેવાળુમાં એમની ખડકી હતી તે. મીલકત વેચાણ કરી દીધી હતી.

કુબેરસિંહ ગુલાબસિંહ તથા ભગવાનસિંહજી ગુલાબસિંહજી તથા રામસિંહજી ગુલાબસિંહજી એ ત્રણેવ ભાઇઓ એ સંવત ૧૮૬૭ ના સાલમાં વેચાણ કરેલા છે,

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માંડવીના વાંસદીઆ ગેમલસિંહજીનો જવાબ

અગુમરાનો ગીરાસ પાંચ ભાગમાં વહેંચાયેા છે તેની વિગત :-

(૧) માંડવી (૨) સાજાં (૩) વાટા ઝઘુગામ (૪) મીયાગામ (૫) તુણા–વાંસદા (૬) નવાપુરા.

લીંગડ ગામનો ગીરાસ સાત ભાગે વેચાયેા છે તેની વિગત ::

૧. વાંસદીઆ ઇંદ્રસિંહ મોહનસિંહ માંડવી.
૨. ગુમાનબાવા સરદારબાવા.
૩. કુલાસિંહ રામસિંહ.
૪. ગંભીરસિંહ નથારસીંહ.
૫. વાઘવાજી ગંભીરસિંહ.
૬. છત્રસિંહ પ્રતાપસિંહ.

અનુપબાવા પ્રતાપબાવા.

સનદ નં. ૧૩૮૩.

[સહી] રેવન્યુ કમીશનર
એન. ડી.

સવાલ,	જવાબ.
૧. વાંસદીઆ કેટલી શાખામાં વિભકત છે ? ...	...મોટા અને ભગતીઆ એમ બે ભાગમાં વિભકત છે.
૨. એ પૈકી કઈ શાખાની સંખ્યા વધારે છે ?	ભગતીઆની.
૩. મોટા વાંસદીઆ કયાં કયાં છે ? ...	... રાજકુટુમ્બ-ઉમરગામ-ઓરીદ્રા.
૪. મોટા અને ભગતીઆ વાંસદીઆનો ભેદ કયા રથી પડયેા ?...	ઘણા વખત થી છે સમયની ચોકસ ખબર નથી.
૫. વાસદા રાજ્યમાં ત્રણ દત્તક ગયા હતા અને એક વારસ હકથી ગયા હતા એ પૈકી કોઈ અગુમરા અથવા વિજયગામના ભગતીઆ ખાનદાનમાંથી ગયેા હતેા. ?...	હમારી જાણ પ્રમાણે કોઈ નહિ.
૬. વાંસદીઆ કુટુમ્બને મીયાગામ જવાનું શું કારણ ?	... ઘણુકરી મોસાળમાં ગયા હતા.

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૭. મીયાગામમાં ત્રણ ચાર વાંસદીયા કુટુમ્બ છે તમાં કંઇ ભેદ છે. ... ... મારી જાણ પ્રમાણે નથી.

૮. મીયાગામથી જે ઉદેસિંહ ગંભારસીંહ મામાને ત્યાં દેવાણુ ગયા હતા તે તમારા કુટુમ્બી છે ?. ... ... ઘણુકરી હમારૂં કુટુમ્બ છે.

આસાના સરદારસીંહ ગુમાનસીંગ તમારા કુટુમ્બી છે ?. ... ... હા, પરંતુ નજદીકના નથી.

૧૦. તુણાના જેસીંગ છીતાભાવા સાથે તમારે સબંધ છે ?. ... ... હા.

૧૧. જેસીંગ છીતાભાવાના કળાતાંથી પીરાભાવા મીયાગામ દત્તક ગયા હતા ?. ... ... હા, નામ બબર નથી પરંતુ એજ કુટુમ્બમાંથી કોઇ મીયાગામ પાટ ગયું હતું.

૧૨. પાટ જનારના પૌત્ર ઉદેસીંહ હાલ તેના મોસાળ દેવાણુમાં રહે છે. . . . . હા.

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(૪)

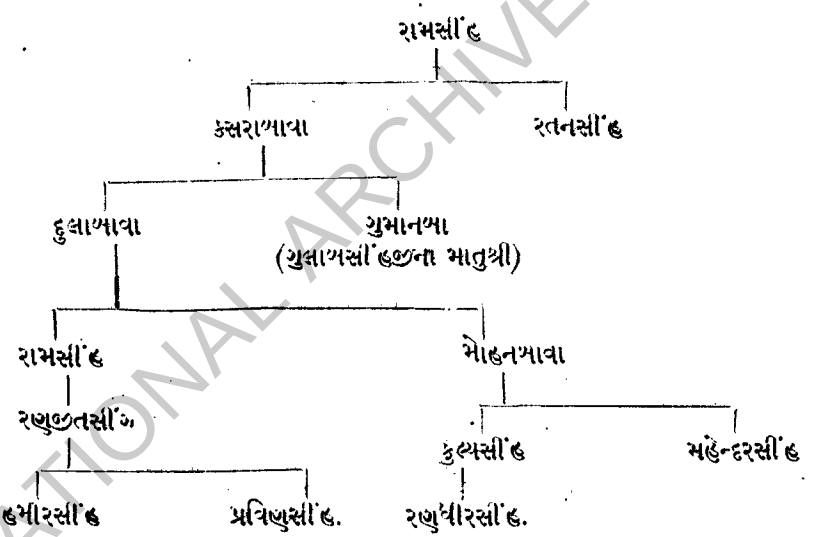
અપેન્ડીક્સ નં. G

રાણા રણજીતસિંહની જબાની.

દહેજ તા. ૧–૬–૩૭

મહારાઉલ શ્રી. ગુલાબસીંહજી અમરસીંહજીના માતુશ્રી શ્રી ગુમાનબા દહેજના જાદવ રાણા શ્રી રણજીતસીંહજી રામસીંહજીના ખાનદાનમાં હતા. તે રણજીતસીંહજીના વડીલ કસરાબાવા રામસીંહજીના દીકરી અને દુલાબવા કસરાબાવાના સગા બહેન હતાં.

કસરાબાવાની વંશાવળી નીચે મુજબ છે.



મહારાઉલ શ્રી. ગુલાબસીંહજી સગીર અવસ્થામા દહેજમાં રામસીંહબાવા દુલાબાવાને ત્યાં મોસાળમાં રહેતા હતા, તે ઉમર લાયક થયા પછી જ્યારે વાંસદા ગાદીએ ગયા, ત્યારે પ્રથમ દહેજથી પોતાના પીતરાઈ વડીલ કુશળસીંહજી ઈશ્વરસીંહજીના વારસ તરીકે દેવણ ગયા. તે કુશળસીંહજી દહેજના રાણા પ્રભાતસીંહજી હીંમતસંહજીના બનેવી હતા. તે પ્રભાતસીંહજી હીંમતસીંહજી વર્તમાન દોલતસીંહજી પ્રભાતસીંહજીના વડીલ. એ વંશની વંશાવળી નીચે પ્રમાણે છે.

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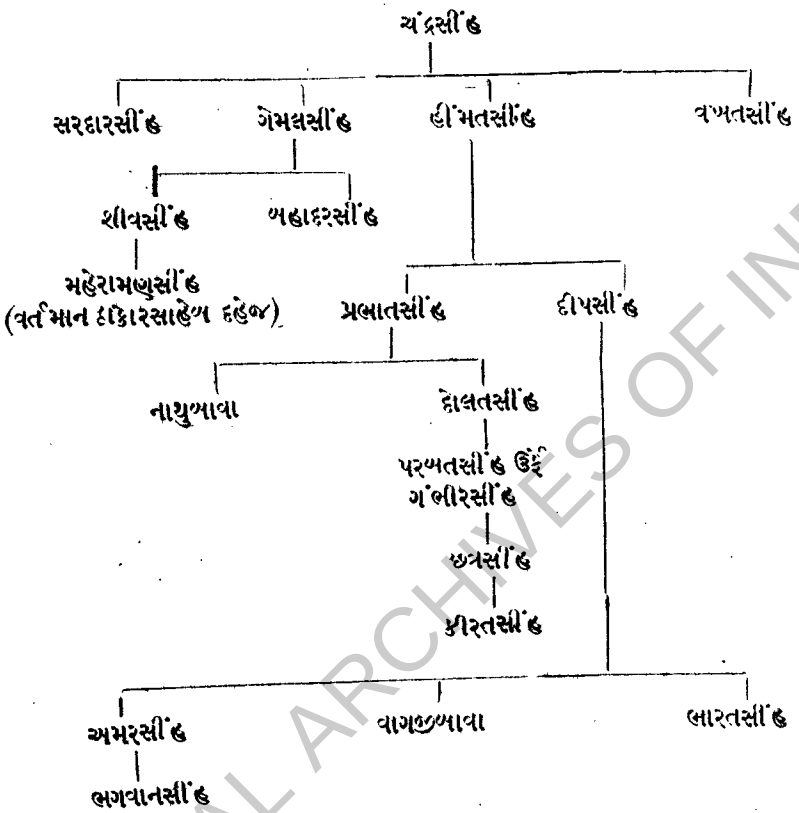

વર્તમાન દોલતસીંહજી પ્રભાતસીંહજીની બહેન રતનબા મહારાઉલ ગુલાબસીંહજીના રાણી જે રણાજી નામથી ઓળખાતા હતાં તે હતાં. તેના પાટવી કુમાર મહારાઉલ શ્રી. પ્રતાપસીંહજીની સગીર અવસ્થામાં વાંસદે પહેલાં દીપસીંહજી હીંમતસીંહજી પછી દોલતસીંહજી પ્રભાતસીંહજી "મુસાહેબ" તરીકે રહેતા હતા. જ્યારે મહારાઉલ પ્રતાપસીંહજી ઉમરલાયક થયા પછી થોડા મહીના બાદ સંવત ૧૯૫૦ માં વાંસદા છોડી દહેજ આવ્યા.

આ ઉપરની હકીકત મારા વડીલ દોલતસીંહજી પ્રભાતસીંહજીને પુછીને લખી છે. હું પણ આ હકીકત મારી જાત માહેતી પ્રમાણે જાણું છું.

(સહી) રાણા રણજીતસીંહજી રામસીંહજી

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આ હકીકત મારા દાદા રાણા દોલતસીંહ પ્રભાતસીંહજીએ વિદ્યાનંદજી સ્વામીના સવાલના જવાબમાં રૂબરૂમાં પુછવામાં આવ્યાથી લખાવી છે તે બરાબર છે. હું આ હકીકત મારા દાદાની આંખમાં મોતીયો હોવાથી તેઓ લખી શકતા નથી તેમ વૃધ્ધાવસ્થા હોવાથી અને ૬૦–૬૫ વર્ષની ઉમર હોવાથી લખવામાં અસક્ત હોવાથી તેમના હુકમથી સહી કરૂંછું.

સહી રાણા છત્રસીંહ ગંભીરસીંહ દા. પોતે.

તા. ૧–૬–૩૭

દહેજ.

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અપેન્ડીકસ નં. H.

રાણા રણજીતસિંહ તથા છત્રસિંહની જબાની.

દેવાણુના વાંસદીઆ ઠાકોર કુશળસીંહજી ઇશ્વરસીંહજી જે બલેશ્વરના મુળ વાંસદીઆ કુટુંબના હતા અને દેવાણુમાં રહેતા હતા જેના લગ્ન દોલતસીંહજી પ્રભાતસીંહજી દહેજના જાદવ રાણાના ફોઇ સુરજબાના સાથે થયા હતા. તે કુશળસીંહજી પ્રથમ પોતાના મોટા કાકા દાદા કુબેરસીંહજીના પૌત્ર. અમરસીંહજીના દીકરા ગુલાબસીંહે વારસ તરીકે લેવાનો ઇરાદો કર્યો હતો. ગુલાબસીંહ પણ દહેજથી પોતાના મોસાળથી કુશળસીંહજીના પાસે દેવાણુ ગએલા હતા. પણ વાંસદાની ગાદી માટે વારસ તરીકે લેવા માટે વીચાર ચાલતો હતો અને ગુલાબસીંહજીના છોટા કાકા કેસરસીંહજીના દીકરા ગેમલસીંહ જે પ્રતાપસીંહજીના વંશજ નાથુભાવાના પાટે ગયો હતો તે પોતાની માસી માજી મહારાજ હમીરસીંહજીના રાણીના કાવત્રાં પ્રમાણે વાંસદા ગયા. પણ વેસુના રાણા અને દહેજના નાથુભાઆ પ્રભાતસીંહ બન્ને મળી ગુલાબસીંહજીનો દાવો રજુ કર્યો. કુંપની સરકારના ભારત મંત્રી સ.૧૮૬૧નાં ૭ મહીના હુકમ નાં. ૬ પ્રમાણે ગુલાબસીંહજીનો વારસો કબુલ કરી અને ગેમલસીંહજીની ગોદ અને નાનાભાઇના વંશજ હોવાથી દાવો નહી કરી ગુલાબસીંહજીને ગાદી આપી. ત્યાર પછી દેવાણુના કુશળસીંહને અબેસીંહજી દત્તક થયા તે અબેસીંહજી દેવાણુનું રેહાણ છોડી ઓરીદરે ગયા. તે દોલતસીંહજી પ્રભાતસીંહજીનાં સગી ફોઇ સુરજબાના દીકરા હતા. તે અબેસીંહના વંશમાં ઓરીદરના ઠાકોરો. જે ઓરીદરા પ્રાંકડ કાસમદીમાં રહે.છે.

(સહી) રાણા રણજીતસીંહજી રામસીંહ

તા. ૧–૬–૭૭

(સહી) રાણા છત્રસીંહ ગંબીરસીંહ દા. પોતે.

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અપેન્ડીકસ નં. I.

નર્મદા તથા તાપીની વચ્ચેનાં તથા આજુબાજુના પ્રદેશો (મરોઠ વિભાગ) ના

રાજપુતોની ચાલુ સામાજીક લગ્ન પ્રથા.

મરોઠ વિભાગના રાજપુતોની એક સમગ્ર પંચ હતી. અને હજુ પણ તે નામ પુરતી ચાલે છે. એ પંચના પ્રમુખ ચુંટાતા અને તેવા છેલ્લા ચુંટાયેલ પ્રમુખ નર્મદા કાંઠા ઉપરના "ઝગોર" ગામના વાસીયા ઠાકોર, હતા; એમના વંશવારસો આજે પણ રાજપુત પંચના પ્રમુખ ગણાય છે. એ પ્રમુખની પંચ તરીકેની સત્તા ગુજરાતના રાજાઓ ઉપર પણ, રાજપુત પંચના સભ્ય તરીકે રહેતા એવા દાખલા મળે છે. એવી એક છેલ્લી પંચ રાજપીપલા તાબેના "ગુમાનદેવ" મુકામે મળી હતી. અને ત્યાં રાજપીપલાના નરેશે પંચ પ્રમુખની સત્તા સ્વીકારેલી જણાય છે.

એ પંચના સાત પેટા તાલુકાઓ હતા અને તે આજે પણ છે. તે તે તાલુકાઓ જીલ્લા તરીકે ઓળખાતા અને તેમના જીલ્લાવાર પ્રમુખો રહેતા; તે પ્રમુખોને "જીલ્લેદાર" કહેતા અને આજે પણ તે જીલ્લેદારો મોજુદ છે. એ જીલ્લેદારો રાજપુત હકકો તથા સમાજ વ્યવસ્થામાં આગળ પડતો ભાગ લેતા અને તેનો છેલ્લો દાખલો સુરતની પાસે આવેલા "વેસુ" ગામમાંના જીલ્લેદાર "જોરાંભાવા રણા" એ વાંસદા સ્વસ્થાનના ખરા વારસ મહારાઉલ ગુલાબસીંહજીને સુરતના એજન્ટની મારફત સાચા વારસાઇ હકકોની માહીતી પુરી પાડી, તેમને પોતાનો હક્ક અપાયો હતો; અને તેમના વંશવારસો આજે પણ વાંસદા સ્વસ્થાનનું રાજ ભોગવી રહ્યા છે. એવા જીલ્લાદારોના સ્થાનો ૧ વેસુ (સુરત) ૨ માંડવી (સુરત) ૩ કુદીયાણા (ઓરપાડ) ૪ વસરાવી (ગાયકવાડી-ગુજરાતમાં) ૫ તુણા (તાવાલીયા રાજપીપલા) એ હતાં અને આજે પણ છે. એ ઉપરાંત બીજા હતા તેની મને હાલ જાણ નથી.

આ સાત જીલ્લેદારો તથા જગોરના પ્રમુખ મળી રાજપુત સામાજીક સંગઠન તથા શુધ્ધી જાળવવા પુરતો પ્રયત્ન કરતા. જ્યારે જ્યારે કોઇ ઉચ્ચરંખલ રાજપુત આપખુદીથી કોઇ કાર્ય કરતો ત્યારે ત્યારે તેઓ તેને દબાવતા અને સામાજીક દંડ દેતા; આના પરીણામે તેઓ તથા તેમના વંશવારસો આજે પણ રાજપુતોમાં નીચા અસલ સ્થાનથી ઉતરતા ગણાતા આવ્યા છે.

હવે રાજપુત પંચના વ્યવસ્થાપકો લાંચીયા વૈભવી આળસુ તથા દંભી મોટાઇવાળા થતા જવાથી, તેમની સત્તા રાજપુતો ઉપરથી ઉઠતી ગઇ છે; જેથી સર્વ કોઇ ઉંચા ગણાવાનો પ્રયત્ન પોતપોતાની બુધ્ધી, શ્રીમંતાઇ તથા શકતી પ્રમાણે કરી રહ્યા છે; અને સમાજમાં રાજપુત લોહીની શુધ્ધીનું—કુલીનતાનું અસ્તીત્વ દીન પરદીન નાશ પામતું જાય છે.

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લગ્ન બંધારણ એ કોમી શુધ્ધીનું મુળ ગણાતું આવ્યું છે. તેનો અભ્યાસ કરી, આર્ય ઋષીમુનીઓએ વૈજ્ઞાનીક જ્ઞાનના આધારે માનવઉન્નતિ પોષક જે પ્રણાલીકાઓ લગ્ન-વિષે બાંધી છે તે આપણે પ્રથમ જોઇએ.

૧ સરખે સરખામાં લગ્ન થાય તે તો યોગ્યજ ગણાય છે

૨ સરખે સરખામાં લગ્ન કરવાનો પ્રસંગ જો પ્રાપ્ત નથાય તો "અનુલોમ" કહેતાં પોતાના કર્મ તથા ગુણોથી ઉતરતાં કુટુંબોની કન્યા સ્વીકારવી એ શ્રેયસ્કર છે.

૩ પરંતુ "પ્રતિલોમ" કહેતાં પોતાનાથી ચઢીયાતા ગુણ-કર્મવાળાં કુટુંબોની કન્યાસાથે વિવાહ સંબંધ ન થવો જોઇએ.

આ સિધ્ધાંતોના આધારે જેઓએ તેનું પાલન કર્યું અગર ન કર્યું હોય અથવા કરે છે કે નથી કરતા તેને આધારે રાજપુતોના મુખ્ય પાંચ વિભાગ પાડી શકાય છે.

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અપેન્ડીક્સ નં. ૭.

મરોઠ વિભાગના રાજપુતોનો પ્રથમ વિભાગ.

(કુંવરપદવીના રાજપુતો.)

ઉપર જણાવ્યા પ્રમાણે:- ૧ જે રાજપુતો એ નિયમો પાળતા આવ્યા છે, અને તેમનો ભંગ કદી પણ નથી કર્યો તેવા રાજપુત–કુટુંબો કુંવરપદના કહેતાં પ્રથમ દરજ્જાના ગણાયા અને આજે પણ ગણાય છે. ૨ રાજાઓને રાજ્યનાં નજીકના ભાયાતોને રાજ્યથી છુટા પડેલા પરંતુ કોઇ રાજ્યના વંશમાં ઉતરી આવેલાઓને પણ કુંવરપદના ગણાય છે ૩ પરંતુ આજે ઉપરના સિધ્ધાંતને જેઓ વિસરી ગયા છે તેઓ કોઇપણ રજ્ય, સ્વસ્થાન અથવા હકરાત કે તાલુકદારીના માલિકોને તથા તેમના વંશવારસોને પણ કેટલાક કુંવરપદમાં ગણતા થયા છે.

દ્વિતીય વિભાગ-દેશોત.

૧ આ બીજે દરજ્જે ભોગવતા રાજપુતો અસલમાં રાજબીજના હોવા છતાં પોતાના વંશના મુળ રાજ્યને છોડી, ઉપર જણાવેલ પ્રથમ દરજ્જાના રાજપુત રાજાઓના સરદાર તરીકે સાથે રહેતા આવેલા અને રાજપુત નીતિ–રીતિનું સંપૂર્ણ પાલન કરી કદી પણ પ્રતિલોમ સંબંધ નહિ કરેલ તેવામાંના હોય છે. ૨ આજે એ વાતનું વિસ્મરણ થઇ જેમણે પોતાની કન્યાઓ ગમે તે સંજોગોમાં રાજકુટુંબોમાં આપી હોય છે. તેઓ દેશોત ગણાતા થયા છે. ૩ એથી વિરૂધ્ધ રાજપુત નીતિ–રીતિ વિરૂધ્ધનું જીવન પસાર કરતા હોવા છતાં, કહેવાતા બધાં કુળની કન્યા પોતે પરણ્યા હોય તેવાઓ પણ આજે દેશોત કહેવડાવતા થયા છે.

તૃતીય વિભાગ-ગરાસીયા.

૧ ગુજરાતમાં અસલથી આવી વસેલા રાજપુતો, જેઓએ પોતાની રાજ સત્તા ગુમાવી દીધી અને બીજા રાજાઓની સત્તા સ્વીકારી લીધી છતાં રાજપુત નીતિ–રીતિ રાખી રહ્યા છે, એઓ બધા સરખે સરખા હોઇ પરસ્પર કન્યાઓની આપ લે કરે છે અને કુલગુંથણીના ગરાસીયા કહેવડાવે છે; અથવા એઓ ઉપર જણાવેલ બે વિભાગના રાજપુતોને પોતાની કન્યાઓ આપતા આવ્યા છે. ૨ જેઓ ઘણા વખત પહેલાંથી રાજ્ય તરફથી પોતાના ભાગ મેળવી તે તે ગામોના હિસ્સા ભોગવતા આવ્યા છે. અને આજે નહી જેવી જમીન તેમના કબજામાં રહી ગઇ છે, તેઓ પણ આ વર્ગમાં ગણાવા માંડયા છે. ૩ જેઓને રાજ્યો તરફથી ઇનામી અગર જાગીરી ગામો અગર જમીનો મળ્યાં છે તેવાપણ ગરાસીયા ગણાય છે.

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ચતુર્થ વિભાગ-પાધરીયા.

૧ અક્ષતયોની કન્યાઓનોજ સ્વીકાર ન કરતાં, ક્ષતયોની સ્ત્રીઓનો પણ પત્ની તરીકે સ્વીકાર કરે છે, તેઓ આ વર્ગમાં ગણાય છે. ૨ રાજપુતોની અનાર્ય (રખાત) પત્નીઓની પ્રજાઓમાંનાને પણ આ વર્ગમાં કેટલાક ગણે છે,

પંચમ વિભાગ-બારીયા તથા કાઠીઓ.

ક્ષત્રિયોનાં જેવાં બહાદુરીનાં કામો કરી જીવન ગાળનાર અનાર્ય પ્રજામાંથી સુધરેલા-કાણી નામથી ઓળખાતી પ્રજાઓમાંના, ઉપર જણાવેલ રાજપુતોને પોતાની કન્યાઓ આપતા આવેલા અને રાજપુત કહેવડાવતા લોકો આ વર્ગમાં આવે છે. આજે એમને ત્યાં પણ રાજપુત કન્યાઓ જતી જણાય છે.

આ રીતે મરોઠ વિભાગના રાજપુતોના પાંચ મુખ્ય ભાગ પડે છે.

૧ કુંવરોઃ—૧ રાજાઓ, ૨ રાજાઓના ભાયાતો, ૩ રાજવંશથી ઉતરી આવેલા, ૪ ઠકરાત તથા તાલુકાના માલીકો.

૨ દેશોતોઃ—૧ રાજખીજના પરંતુ સરદારપદ ભોગવતા રાજરક્ષકો. ૨ કુંવરપદ સિવાયનાને પોતાની કન્યા ન આપનારાઓ. ૩ કુંવરપદના રાજપુતોને પોતાની કન્યા આપવાથી પોતાને દેશોત કહેવડાવનારાઓ

૩ બરાસીયાઃ—અસલના, ગામોના વહીવટ કરનારા, પણ રાજસત્તા વણાવખતથી ગુમાવી બેઠેલ કુટુંબના વંશજો.

૪ પાધરાઓઃ—૧ ક્ષતયોનિ વિવાહ કરનારાઓ. ૨ રાજપુતોની અનાર્ય પત્નીઓનાં સંતાનો.

૫ બારીયાઓ— ઉપર પાંચમાં વિભાગમાં જણાવેલાઓ હવે આ બધામાં "વાંસદીઆ" અટકથી ઓળખાતા રાજપુતો, આજે મરોઠ વિભાગમાં મુખ્યત્વે કરી બે ભાગમાં વહેંચાયા છે. (૧) મોટા વાંસદીઆ (૨) ભગતીયા (ભાગીદાર) વાંસદીયાઓ.

મોટા વાંસદીયા શુધ્ધ રાજખીજ છે અને રાજપુત નીતિ-રીતિનું સંપુર્ણ પાલન કર્યું છે તેઓમાંના ગણાય છે.

ભગતીયા વાંસદીયાઓ, મોટા વાંદદીયાઓના ભાઇઓજ છે. પરંતુ તેમના વડીલોએ પાંચમા દરજ્જાના બારીયાઓ સાથે સંબંધ કરેલ હોવાથી તેઓનું શુધ્ધ પણું ઘટી ગયું છે તેઓ છે.

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આ ભગ્રતીયાઓ પોતાની કન્યાઓ શુધ્ધ રાજપુતોજ સીવાયનાને આપતા નથી. અને તેમને બીજા દેશોતો કન્યા આપતા આવ્યા છે તેથી કુંવરમાં ન ગણાતાં દેશોતમાંજ ગણાતા થયા છે.

એ ભગતીયા વાંસદીઆઓના આજે ત્રણ ભાગ પાડી શકાય છે.

૧ જેમના વડીલોએ બારીયાસાથે સંબંધ કરેલ પરંતુ પોતે તેમની રાજપુત પત્નીનાં સંતાનો હોઇ, પોતે છુટા પડી પાછળથી તેવો સંબંધ રાખ્યો નથી તેવા.

૨ જેમના વડીલોએ બારીયાસાથે સંબંધ કરેલ અને બારીયા કન્યાઓના સંતાન હોય છે તેવા અથવા પોતે પણ બારીયા કન્યાઓ સ્વીકારતા આવેલા એવા. આ બારીયા-ઓમાં એ મુખ્ય સ્થાન છે અને તે ■ મીયાગામ ■ દેવાણુ છે.

૩ જેઓ આવી રીતે બારીયા કન્યાઓનાં સંતાન હોઈ પોતાની રાજપુત નીતિ-રીતિ છોડી દઈ ગમે તેમ વ્યવહાર કરતા આવ્યા છે તેઓ.

હાલમાં મરોઠ વિભાગના રજપુતોની સામાજીક સ્થિતી અને તેમાં વાંસદીઆઓની સામાજીક સ્થિથી ઉપર પ્રમાણે હોવાનો મારો ખ્યાલ છે.

ઉમેદસિંહ નાગજીભાવા સોલંકી.
(વાલદિયા ભગતિયા.)

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Yuvaraj Shri Digvirendra Sinhji (Laḷji Sahib) the heir apparent.

Plate No. 30.

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अपेन्डिक्स K.

विक्रमादित्य पंचम

का

कौथुम शासन पत्र (प्रथम फलक)

१–ॐ॥ जय त्या विष्कृतं विष्णोः बाराहं क्षोभितार्णवं दक्षिणोन्नत दंष्ट्राग्र विश्रात भुवन वपुः ॥ श्री

२–य मुप हरताद्वः श्री पतिः करोद रुपो विकट विषद दंष्ट्राग्रान्त विश्रान्ति भाजम् अव-हद् दय

३–दंष्ट आकृष्ट विस्पष्ट कामद प्रतनु विष जाताम ग्रंथी वत्यो धरित्री ॥ करिमकर मकरीक अंकितज

४–ननिधि रशनं वसि करोदवणि वधुम् । अकलंक चरित्र भूपतिरकलंक यशोम्बुराशी वलयित भुवनः ॥

५–गद्यम् ॥ स्वस्ति समस्त भुवन संस्तूय मान मानव्यस गोत्राणां हरिति पुत्राणां कौशिकी वर प्रसादल

६–ब्ध स्वेतात्पपत्रादि राज्य चिन्हानां सप्त मातृका परिरक्षितानां कार्तीकेय वर प्रसाद लब्ध मयूर पिच्छ कुमत ध्वजानां भगवान् नारायण प्रसाद समासादित वर वाराह लाक्षणे क्षणेन क्षण वशी कृतारति राज मंडलानां समस्त

८–भुवनाश्रय सर्व लोकाश्रय विष्णुवर्धन विजयादित्य आदि विशेषणमान राज रत्नाना मुद्भव भू

९–मिः ॥ वृत्तम ॥ कबलितनल लक्ष्मीः दुर्जयो भित्यं हारी विहत पृथु कदम्वाद म्वरो मौर्य निर्ज्जित

१०–निज भुजवल भून्नो त्पादयन्राष्ट्र कुठान खिलित कलचुरी श्री ग्स्ति चौलुक्य वंशः ॥ ४ ॥ तज्जेषु

११–राज्य मनु पाल्यन गतेषु राज्ये स्वेकोन षष्टि गणेषु पुराऽयोध्यायां ॥ तद्वंशजास्तदनु शोदासा भूमिपाला क्रमांद

१२–क्षिणा पथ जूषां विभ्रां बभूवुः ॥ ५ ॥ दुष्टा—वधायां भयश्चा चकीत भय पुरुषा-

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न्तरान्तरीत्या चालुक्य कुल संपदीचा

१३—लुक्य वंशस्य एवं ॥ कन्दः कीर्ति लतांकुरस्य कमलं लक्ष्मी विलासास्पदं । वज्रं वैरी भूतां प्रतिनिधि देवस्य

१४—दैत्य दुरुहः ॥ राजासीज्जयसिंह वल्लभ इति ख्यातः चरित्रैं जिनैः योरेजे चिर मादि राज चरितोत्कठ

१५—प्रजानां हरण ॥६॥ यो राष्ट्रकूट कुल मिन्द्र इति प्रसिद्ध कृष्णाह वस्य सुत मष्ट शते सैन्यं ॥ निर्जित्य दग्ध

१६—नृप पंच शतो वभार भूपश्चौलुक्य कुल वल्लभ राज लक्ष्मी ॥ ७ ॥ चातुल रिपु तुरग पति भट्ट करितो घट्ट क्रोटि घ

१७—रीत रण रागः ॥ सुकृत हर चरण रागस्त नयोऽभूत तस्य रण राग ॥ ८ ॥ तत्तनयः पुलकेशी केशी निषुद

१८—न समोऽभ वद्राजा । वातापीपुरी वर पति रकलित खल कलि कलमांक कालः ॥६॥ वयमपि पुलकेशी क्ष्मापं

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१—तिं वर्णयन्तः पुलक कलित देहा पश्यताद्यायिसन्तः स तुरग गजेन्द्र ग्राम सारं सहस्रं द्वय प

२—रिमित मृत्विक (दत्वा) स चक्कारा ध्वमेधे ॥ १० ॥ तत् तनय नल नीलय विलोपि मौर्य्य नियति हेतु प्रथि

३—त पृथु कदम्बा भेदी कुठारः । भुवन भवन भागा पूर्णा रम्भ भारे व्यवसित शीत कीर्ति कीर्त्तिव

४—र्म्मा नृपोऽभूत ॥ ११ ॥ तदनु तस्यानुजः ॥ सर्व द्वीप क्रमण महायशोयश्च नव वन्धै रुल्लभ्या वधिः व्यदधीत

५—पृताना रवेती द्वीपलोकं । राज्यं श्रीरणराग नरपति रभूत यश्च कल छुरीणाम वहरे भूमिसह स सकलैः मांगलै

६—मंगलीशः ॥ १२ ॥ जेष्ठ भ्रातुः सतिसुत वरेऽप्यर्भक त्वाद शक्ते यस्मिन्ना त्मन्या कृत हि धूरः मंगलीशः पृथिव्यां ।

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७तस्मिन्न प्रत्यायो पदाय मही यूनी सत्याश्रयोऽसौ चौलुक्यानां क इव यथो धर्म्यातः प्रत्यवेत ॥ १३ ॥ जेतुरधिशां

८—विजित हर्ष महा नृपस्य मनोरथ शताधिक मर्थयद्धयः सत्यादि सर्व गुण रत्ना कर-स्य सत्याश्रय

९—स्य मुप लक्षण मेव यस्थ १४ अवभरी कृत दिग्वलयो रदीत द्विदभरी प्रगीत महायशसः मृद मीरष्ट

१०—कृत स्मनसो द्रुहनो नेदंमरीच्चितिपोऽजनि तत्सुतः ॥ १५ ॥ सुतस्तदीयी गुण रत्न माली भूवल्लभो

११—भूदूभूजवीर्य्य शाली आदित्य वर्म्मा नित्य पूण्य कर्म्मा तेजो भिरादित्य समान धर्म्मा ॥ १६ ॥ तत्सुतो

१२—विक्रमादित्यो विक्रमाकांत भूतलः ॥ तत्तोऽपि युद्धमल्लाख्यो युधे यम समो नृपः तस्जन्मा विजयादित्यो विराने काङ्क

१३- संगरे चतुर्णां मण्डलानां मध्यऽजय द्विजयो पमः ॥ १८ ॥ तद्भवो विक्रमादित्य कीर्तिवर्म्मा तदात्मजः ॥ येन

१४—चौलुक्य राज्य शरीरान्तरीन्य भवद्भूवी ॥ १९ ॥ विक्रमादित्यय भूपालो भारत भीम पराक्रमः तत्सुनुः कीर्तिवर्म्मा भून्मृत

१५—प्रासादिति दूर्जनः ॥ २० ॥ तैलभूपस्ततो जातो विक्रमादित्य भूपतिः ॥ तत्सुनुर भव-त्तस्माद्भीम राजोऽरी भी करः ॥ २० ॥

१६—अय्यनार्यस्ततो जज्ञे यद्वंशस्य श्रीयं स्वकं । प्राषयन्तीव वंशे स्वभूते कृष्ण नन्दिनी ॥ २२ ॥ अभवत्तयोस्त

१७—तो विजय विभाषी विरोधि विध्वशी । तेजो बिजिता दित्य सत्य धनः विक्रमा-दित्यः २३ ॥ चेदीश वंश तिलको

१८—लक्ष्मण राजस्य नामदनि नुश्छीलां । वोन्थादेवीं विधिवत् पणिणाय विक्रमादित्यः ॥ २४ ॥ सुतमिव वासु देवादे

१९—वकी वासुदेव गुहमिव गिरीजामिव देव मूर्द्धेन्दु मौलैः अजनयदथ वोन्था देव्यत-स्तैल भूप विभ

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१—व विजित शंकरं विक्रमादित्य नामा ॥ २५ ॥ अरी कुम्भी कुम्भ भेदन रिपुदुर्ग कपाट भाजन प्रवृतिः

२—सहज बलस्य हरेरिव बल कृदा भवत्तस्य ॥२६॥ किञ्च राष्ट्रकूट कुल राज संभावों । औक्तिक्या रुचार्ण

३—विव प्रचलितौ साक्षात्काले क्रामतः क्रूरौ वद्ध शरीर कौ गुरु जन द्रोह प्ररोहावीव । काला खण्डीत

४—राष्ट्रकूठक कुल श्री वल्ली जातान्कुरो लुनो येनसुखेन कक्कर रणरतभोरण प्रांगणे ॥ २७ ॥ इत्थं

५—पुरादिति सुतैरिवा भूत धातुयो राष्ट्रकूट कुठिलै रगमित मधास्तात् उधृत्य माधव

६—मित्रादि वाराह रुपो वभ्रे चौलुक्य कुल राज लक्ष्मी ॥ २८ ॥ क्षण प्राणाहर

७—प्रतापधनो या त्रातृत्रस न्मारवश्चैद्ये चेद्याखिलक्ष्मां जय नय व्युत्पन्न धीरुत्पलः । येनात्युग्र रणाग्रदर्शि .

८—त बल प्राचूर्य सौर्य्योदयं कारागार निवेशित कली वृशायं वर्णयनधूनन्तुतेः ॥२९॥ भूभार हाररट्ठाद भवेद्भू

९—पालाद्राष्ट्र कूट कुल तिलकात् ॥ लक्ष्मीमीव शलील निधे श्री जाक्कवाह्वया या कन्या ॥ ३० ॥ च लुक्य वंशाम्बर भानमाली.

१०—श्री तैल भूपाल उपाय तैनां । ततश्चलोकाभ्यदः दधत्स योगास चन्द्रिकां श्चन्द्रमसो-रिवासीत् ॥ ३० ॥ श्री तैलभूमि

११—पालात् श्री जैक्कवा समजीजनत् । श्रीमन सत्याश्रय स्कन्दमम्बिकादिव ॥ ३२ ॥ य

१२—शो वर्म्मा शर्म्मा भाग धर्म्म संशयो वभूव भूवि विख्यातो भुवनानी प्रकाशयन ॥ ॥ अपि च ॥ यस्य

१३-प्रतापो ज्वलेन दग्ध मोहत इवारि गणस्य वंश वालै प्रसिद्धांकुर जाल कल्पै रीधशां विजे

१४-तुं पथि सन्नि विष्ठैः तेन च निजौजसा निजितेषु राष्ट्रेषु । राष्ट्रात्सा दुर्गमपहाय विभिन्न सत्व सतच त्रात्र वह

१५-कुश्रीति निश्रणेन मुधा शास्वा मृगा इव वनाद्विपिनान्तराणि जगमुः प्रभृत बल दंड निपीडनार्थः ॥

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१६—तस्य प्रिया भाग्यवती नाम्ना बभूव लक्ष्मीव माधवस्य या रूप सौंदर्य गुणैं रुोता पत्युपाङ्गी नय

१७—नोत्सवो भूतात ॥ डमेव सेनान्य मुदग्रसतं राम यथा कौशलराज कन्या सासुता वृत्रारी समम् सुपुत्र वीर प्रसु

१८—वीर बधुः वरांगी । विक्रमादित्य नामानः विक्रमाकांत भुतलं । त्यागितस्समरे येन क्षात्र धर्म्मान द्विशद्गणाः

१९—ज्योतस्नैवा यच्छा सु निर्मिला निशी सरस तिरेषु हंशा कृतिः काशास्तोम सम सरिस्तु गगणे गौराभ्र वृन्दशु

२०—तिः कृति यस्य तदुदय मोचित सार विहनाय माना रिपुन्नित्यं भाव्या दित्थ मन्य समये व्यशा विद्वेशनी ॥

चतुर्थ फलक

१—वर्णाश्रमानां स्थितोपि यश्चा करद्वर्ण विशेष हानी स्वकीर्ति भिव्याप्त दिगन्तरा भिः स्तथापि लो

२—के महनीय एव ॥ त्यागादयो यस्य गुणाः प्रसिद्धास्सं ख्यामति क्रम्य प्रवृतः यः सज्जनानां हृदया

३—नी वश्या समा चकर्पात्मा समीप देशं ॥ सतु पृथवी वल्लभ महाराजाधिराज परमेश्वर परम भट्टारक्स

४—त्याश्रय कुल तिलक चौलुक्या भरण श्री मत् त्रिभुवन मल्लदेव श्री मद्वल्लभ नरेन्द्र देव कुशली सर्वानेत्र य

५—था सम्बधाय मान कान् राष्ट्रपति विषयपति ग्राम कूटक आयुक्तक नियुक्तक अधिकारिक महत्तारा दिन समादिश

६—त्यस्तुवः सम्बिदितं यथास्माभिः शक नृप का लातीत सम्वत्सर शतेषु नवसु त्रिशंद धिकेषु गतेषु ९३०

७—प्रवर्तमान सौम्य सम्वतसरे पौर्णमास्या सोम ग्रहणे पर्वणि कोलापुरे कोठितीर्थे यजन याजनादि सत्क

८—र्म निरताय वेद वेदांग पारंगाय यजु शाखाध्यायि प्रथम अत्रेय गोत्राय देवन क्रम पिता भट्ट पौत्राय

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९—दोंन क्रमपि भट्ट पुत्राय देवे विंशोत्तर भट्टाय कुमदी देशाभ्यान्तरे अलतगे सप्त-
शत म
१०—ध्यै कोहशी नाम ग्रामों दत्त ॥ तस्य चाघाटा ॥ पूर्वतः दुधिः ग्रामों नाम दक्षिणत
११—वत्तारं नाम ग्राम ॥ पश्चिमत भीम देवादो नाम ग्राम उत्तरतः बन्गो नाम ग्रामः ॥
एवं पूर्व
१२—प्रसिद्ध चतुराघाट स्वकीय सिमा सहित सवृक्ष माला कुलः ॥ सधान्य हिरण्या दयः
राज कीया नामनान्गु
१३—ली प्रेक्षणीयः निधि निधान समेत । धटिका चत्र चामरा दि सहितः । सशुल्क
सर्व नमस्य इति स
१४—आगमि भिरश्मद्व ईयैरन्यैं राजभिः परिपाल नीयः । उक्तञ्च भगवता वेदव्यासेन
व्यासेन ॥ स्वदत्तां परदत्तां
१५—वा यो हरेत वसुन्धरा षष्टि वर्ष सहस्राणि विष्ठायां जायते कृमि । बहुभिंवसुधा भुक्ता
राजाभिः सगरा
१६—दिभिं यस्य यस्य यदा भूमि तस्य तस्य यदा फलं । सामान्यऽयं धर्म सेतु नृपाणां
काले का
१७—ले पालनीयो भवद्भिः । सर्वान भाविनो पार्थिवेद्रान भूयो भूयो याचते रामचन्द्रः ॥
ॐ ॥ श्री राजा धिराज ॥
१८—राज चूणामणे श्री मद्वि क्रम दित्य श्री मत त्रिभुवन मल्ल देवस्य दत्तिः ॥ ॐ ॥
मगल महती श्रीः ॥

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अपेन्डिक्स L.

बसंतपुर की राज प्रशास्ति

आसीत दण्डका रण्ये सुरम्या नगरी पुरा ।।वेष्ठिता दुर्ग चक्रेण देव द्वार समाकुला ।। १ ।।
मंगलादो पुरी चान्ते विश्रुताया भूवि नाम्ना । शक्रपुरी समालोके विभाति दक्षिणा पथे ।।२।।
श्री जयसिंह देवस्य चात्मजो विजयाभिधः ।। चौलुक्य वंश तिलको बभूव श्चादौ ।।३।।
योऽधिष्ठितस्तु नगरं स्वप्रान्ते विजयापुरं ।। ततो बभूवो तद्वंशे धवल देवो भूपति ।। ४ ।।
जाता स्तमा ल्लोलादेव्यां सुनुवः पाण्डवा; समाः ।। ज्येष्ठो वासन्त देवश्च कृष्णदेवो तथा परः५
तृतीयस्तु महादेव श्चतुर्थ श्चाचिंक स्मृतः ।। भीमस्तत्र कानिष्ठोऽभू त्पतृपदे परायणः ।।६।।
धवलस्य पंचत्वेतु वासन्तो राजा बभूव ।। जातौ तस्माद्वाग्देव्यां तनुजौ राम लक्ष्मणौ ।।७।।
निर्मिता रामदेवेन पुरी चैकां मनोहरां ।। वासन्त पुर नाम्नासा ख्याता जगती तले ।। ८ ।।
तद्भ्रातृ पुत्रोऽसौ वीरः वीरनां मुकुटु मणिःपराभूयं श्चारी न्सर्वां न्वासन्ते विरराज सः ।। ९
तद्राज्ञी विमला देवी प्रसूता यमलौ सुतौ ।। मूल देवस्तु कृष्णाख्यौ द्वयोपि भूरि विक्रमौ ।।१०
वयसि संगते कृष्ण राज लिप्सामिकांक्षया । धार्तराष्ट्रा न्समान्धस्तु दुरात्मा ज्ञान वर्जित ।।११
औदरडय रुचापलत्वेन वन्धु घातेन कण्टकः। पित्रऽव वेदेक श्लोके संवभूव स दुष्कृत ।।१२।।
दुःखार्त इशोकं संऽप्तः वीरसिंहश्च भूभुजःतं स्वराज्यादूवहिस्कृत्य वार्य्यमानोपि मंत्रिण ।।१३
निधाय स्वपौत्रं स्वराज्ये कर्ण मूलस्य चात्मजं विलपन्तीं प्रजां त्यक्त्वा वाणप्रस्थे जगामह ।।१४
तन्महिषी वकुलादेवी माधवी नाम्ना विश्रुता अजीजनत्पुत्रांल्लोके रामार्जुन भीमोपमान १५
संगते विष्णु सायुज्यं पंचत्वे करणे ।दवि ।। क्रमेण चक्रुः वासन्ते शासनं बान्धवान्नयः ।।१६
ज्येष्ठ स्सिद्धेश्वरो नामा विशालस्तु द्वितीयकः जातश्चान्ते धवलस्तु वीरनामा परोऽपि यः १७
वासुदेव स्ततो राजा धार्मिको धवलात्मजः ततो बभूवो नृपति भीमो भीम पराक्रमः ।।१८
अम्बिका कुल सन्यो स्सुवेणु कुंज समन्विते । वासुदेवं पुरं भव्यं विष्णु विग्रह संयुतम् १९
तःपुत्रो वीर देवस्तु रामनामा परोऽपियः ।।जातो हेमवती देव्यां चन्द्र श्चौक्य वारिधे ।।२०।।
शौर्ये राम समो यस्तु धर्मे धर्मसुतोऽपरः शत्रौ; कालान्तक श्लोके चाश्रितेषु च शंकरः ।।२१
तन्महिषी सीतादेवी प्रेयसी पद संगता ।। शची शिवा रमाभिश्च यालभत्समता भुवि ।। २२
सीता प्रसूता रामाय सुतान चत्वारि संख्यकान वासन्त देवोऽभवत्तेु ज्येष्ठ राम समो भुवि ।।
सौमित्रेयोपमालोके महादेवः द्वितीयकः ।। भरतेव कृष्णस्तत्र कीर्तिदेवोऽपि तद्व्रतः ।।२४।।
एभिः पुत्रै स्समावृत्तः प्रजाभि श्चाभि पूजितः ।। आहतस्तु द्विजै रामोऽलभभन्नाक सुखं भुवि ।।

रराज रामों राजधान्या यथा स्वर्गे शचीपति ॥ पूज्यं परिजनश्चैव मोदत स्वजनं तथा ॥२६
सहसा संप्लवे जाते निहतो वासन्ताहवे । अराति लुंटिता सर्वा तिमिरा छन्न मेदिनी ॥२७॥
रामाभिषेक वार्तायां साकेतिका हर्षोन्मता ॥ वनवास दुखार्तास्तु जाता मुमूर्षतां यथा ॥२८॥
चौलुक्य चन्द्र स्वप्राहे वार्सान्तिका सर्वे तथा । विगते संकुले रामों वासुदेवे समागतः ॥२९॥
तदा सर्वान् समाहूय पुत्रान् परिजनां स्तथा ॥ कर्मण्येयं कृष्णाय महादेवाय मधु पुरं ॥३०॥
कीर्ति राजाय पारवत्यं क्रमेण विषयान्ददौ ॥ दत्वा स्वराज्यं पौत्राय रामों विष्णु गृहं गत ३१
वीरोपि राज्यं संप्राप्य प्रवृत्त प्रजा रन्जने तमनु रंजयामास प्रशस्ति माला गुन्ठिता ॥३२॥
शंकरानन्द शिष्येण कृष्णानन्देन धीमता ॥ चतु श्चात्वारिश च्चैव चतुर्दश शतो परि ॥३३॥
श्रावणे च सिते पक्षे द्वादश्यां रवि निर्गते ॥ विक्रमादित्य कालस्या तीतेषु तिथि वासरे ॥३४॥

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